DOCUMENT RESUME

ED 260 797 PS 015 264

AUTHOR	Randolph-Robinson, Brenda
TITLE	The Depiction of South Africa in U.S. Materials for Children.
INSTITUTION	Council on Interracial Books for Children, Inc., New York, N.Y.
PUB DATE	84
NOTE	41p.
PUB TYPE	Collected Works - Serials (022)
JOURNAL CIT	Interracial Books for Children Bulletin; spec iss v15 n 7-8, 1984
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Audiovisual Aids; Blacks; Book Reviews; *Childrens Literature; *Colonialism; Elementary Secondary Education; Foreign Countries; Instructional Materials; Propaganda; *Racial Bias; *Textbook Bias; Whites
IDENTIFIERS	*Apartheid; *South Africa

ABSTRACT

The three articles in this issue provide (1) an examination of 19 current textbooks revealing most have misleading, inaccurate, or racist contents; (2) results of a study reviewing more than 40 children's books and finding that even the newest are generally inadequate, and older titles still in circulation are blatantly biased; and (3) a description and list of recommended audio-visual materials. The first and second of these articles were written by Brenda Randolph-Robinson; the third was written by Marylee Crofts. Also provided are suggestions concerning a variety of resources with which educators can disseminate accurate information about South Africa. (RH)

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INTERRACIAL BOOKS FOR CHILDREN

ED260797

BULLETIN

VOLUME 15, NUMBERS 7 & 8, 1984 ISSN 0146-5562

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INTERRACIAL BOOKS FOR CHILDREN

BULLETIN

VOLUME 15, NUMBERS 7 & 8 1984

SPECIAL DOUBLE ISSUE: The Depiction of South Africa in U.S. Materials
GUEST EDITOR: BRENDA RANDOLPH-ROBINSON

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COVER

The ongoing struggle against oppression in South Africa continues, but U.S. students receive little accurate information about that country; see the articles beginning on pages 3 and 14. (Poster by Bob Ziering, from a calendar published by The American Committee on Africa)

Indexed in
Alternative Press Index
Education Index
ERIC *IRCD*
Library Literature

The Bulletin is available in microform from University Microfilms International at 300 North Zeeb Road, Ann Arbor, Mich. 48106 or 18 Bedford Row, London, WC1R 4EJ, England. (Single back copies should, however, be ordered from the Council.)

INTERRACIAL BOOKS FOR CHILDREN BULLETIN is published eight times a year by the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023. **© 1984 by the Council on Interracial Books for Children, Inc.** **In the U.S., institutional and contributing subscriptions are $18 a year; individual subscriptions are $12 a year; single copies are $2.25 each for regular issues, $3 each for special double issues plus 50¢ handling; bulk rates available upon request. For rates outside the U.S., see back cover. A subscription form appears on the back cover.**

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An examination of 19 current textbooks reveals that most are flawed, with contents that are misleading, inaccurate or racist

The Depiction of South Africa in U.S. Textbooks

By Brenda Randolph-Robinson

Peruse a world geography or world history textbook for U.S. students in the middle and upper grades and you will probably find a chapter or a few paragraphs on South Africa. These texts usually emphasize South Africa's great wealth, its industrialized economy and the affluent life style of its white minority.[1] The image is of an abundant, sunkissed, gold- and diamond-studded land full of bustling industrious whites who are helping Africans enter the modern industrialized world.

These texts do note that South Africa is a troubled land. We are told of the government's apartheid policy which restricts and accords rights on the basis of "race" but conditions don't really seem that bad for Blacks. Photographs and charts suggest that Black South Africans fare better economically than Africans elsewhere on the continent. We read that the world abhors apartheid, but it seems that there is little outsiders can do about it.

For years, Africanists have repeatedly pointed out the inappropriate vocabulary, distortions and inaccuracies in these texts.[2] Textbook authors have been cautioned against using the extremely biased information distributed by the South African government.[3] Excellent alternative sources have been recommended, including United Nations publications, studies by respected academics and materials from the many organizations that research conditions in South Africa.[4]

Despite these critiques and recommendations, an analysis of 19 current texts reveals that few publishers have made serious attempts to improve their texts. The analysis covered 17 world geography and world history books, plus two titles—*Africa South of the Sahara* and *Africa*—that focus only on Africa. Copyright dates of the books studied range from 1979 to 1983 (a complete list appears on page 13). In the discussion that follows, the major problems will again be highlighted and recommendations made for improvement.

1. Textbook definitions of apartheid are inadequate and incomplete.

Apartheid is essentially a reinforced and refined version of pre-1948 policies of racial containment.[5] It has four components: "(a) racial prejudice and discrimination; (b) racial segregation and separation; (c) economic exploitation of natural and human resources (by both local whites and foreign investors) and (d) legal, administrative and police terror."[6] Each component functions via laws and custom to ensure the economic, political and social domination by whites.

All textbook definitions of apartheid are problematic to greater or lesser degrees. A few definitions incorporate terminology that is strikingly similar to the regime's propaganda. *The World and Its People—Europe, Africa, Asia and Australia*, for example, echoes a familiar government refrain when it states, "The government says that it is better for everyone if each group of people lives in its own way" (p. 360). *Africa South of the Sahara* allows former Prime Minister Hendrik Verwoerd (the major architect of apartheid) to define apartheid without providing a critique of his statement. *World Neighbors*, which mentions apartheid only in passing, focuses on travelogue trivia about animals, Kruger National Park and alluvial diamonds.[7]

Increasingly texts use appropriate terminology—"white supremacy," for instance—to describe apartheid, but the tone is so dry that students get little sense of what apartheid actually means to those who experience it. (It is interesting in this context to note how much more vivid are textbook treatments of Nazi racist ideology.)

Most importantly, although the majority of texts mention the regime's bantustan policy (which divides the land mass according to race, with 87 per cent for the "white nation" and 13 per cent for the ten non-contiguous "Black nations"), they fail to explain the economic and political functions of this unequal land division. Without this information, the independence struggle seems only a civil rights conflict in which Blacks are attempting to change racist white attitudes and secure equal rights in employment, housing, etc. It must be made clear to students that Black South Africans are struggling not only to rid the land of racist ideology and its implementation, but—and this is most important—*to regain control of their land and democratize the country's political and economic systems so that they serve the many, not the few.*

About this Issue

This *Bulletin* is the first of two special issues on South Africa. This issue focuses on the depiction of South Africa in U.S. materials and includes resources to assist parents, teachers, librarians and others in providing accurate information about South Africa. The second issue, to be published this coming spring, will provide a closer look at educational materials and conditions in South Africa itself.

Not a single text examines the extent to which foreign investors support the system. It is thus impossible for students to understand how apartheid is perpetuated (see section 9).

2. Discussions of South Africa's "development" are divorced from discussions of apartheid. Production and growth are often attributed solely to whites.

Although an increasing number of texts discuss the inequities in South Africa, these discussions are often limited to introductory or concluding paragraphs. In *The Eastern Hemisphere*, for example, the South Africa discussion begins with a look at apartheid and ends on the same theme; however, the focus is on South Africa's wealth and productivity, divorced from racial realities:

> Mineral wealth has created a 20th century industrial revolution in South Africa. South Africa ranks as the greatest industrial nation on the continent.... Diamonds were once found close to the surface of the earth. Now, rock must be blasted underground and the ore brought to the surface.... More gold is mined in South Africa than anywhere else in the world.... Iron ore reserves are so extensive that at the current rate of use the ore could last a thousand years!... Railways crisscross the nation, allowing goods to move in and out of the interior.... (P. 425)

Who does the blasting? Who mines the gold? What are these invisible workers paid? Under what conditions do they live? How long *do* they live? Who benefits from the "extensive" ore reserves? To whom do the railways bring the bulk of the goods? Textbooks that avoid raising these crucial issues within the body of the "development" discussion encourage students to judge the South African government solely on its gross national product.

Some texts make it appear that only whites are responsible for the country's growth. Here is what *World Geography* (Follett) states under a heading reading "South Africa, A European Island in Black Africa":

> European South African farming reflects European ways.... The early foreign settlers brought their European farming methods with them, including techniques for processing. Jams, jellies and wines are some of the food products from South Africa's coastal area. In the non-white areas, blacks use traditional farming methods that often result in low yields. (P. 439)

Clearly, this author doesn't know South African history. At the turn of the century, African farmers using "traditional farming methods" outproduced white farmers. "European farming methods" applied in South Africa were often ill-suited to the region's delicate soil conditions. Production levels fell for Africans and rose for whites only after Africans were dispossessed of their fertile land and denied access to new agricultural technology, equipment and state-sponsored loans—all of which were made abundantly available to whites.

It should be emphasized that today's bountiful South African harvest is produced largely by African labor. Africans, however, have little access to the foodstuffs they produce. Billions of dollars worth of food is exported from South Africa each year despite the malnutrition and starvation in the Black communities.

One text that provides a short but balanced look at growth in South Africa is *A Global History*. The condition of the Black majority is the focal point of this "development" discussion.

3. Photographs and other visuals reinforce the "developed" land image.

The texts' visuals rarely depict the actual living conditions of the bulk of the population. Over half the texts include only innocuous photos of industry, farmlands, cities and mines. People—Black and white—are usually depicted working, smiling or doing both. Occasionally a Black miner looks hot or tired, but the captions and text often imply that Blacks should be grateful for the opportunity to earn a living. Only six texts include photos of South Africa's ubiquitous "White Only" signs.[8] Only *History and Life* and *Exploring Our World, Eastern Hemisphere* show contrasting photos of white affluence and Black poverty. Conspicuously absent from all texts are photographs by Ernest Cole, Peter Magubane and others who have graphically captured the nightmarish scenes of police brutality, malnourished children, jammed trains, crowded schools and desolate bantustans.[9] Since such photos are readily available from the U.N. and other organizations, their absence is inexcusable.

Texts often include maps, timelines and charts of per capita income, population and production. Most maps depict mineral deposits; rarely do they show the unequal division of land.[10] Most timelines begin with Dutch settlement in 1652. With the exception of population breakdowns, the charts generally fail to make distinctions on the basis of race. Without such comparative statistics, the glaring inequities between white and Black are obscured. For example, from the chart in Figure 1 (taken from *Exploring Our World*) it appears that per capita income in South Africa far exceeds that of Kenya or Zaire. A chart in another text—*A Global History*—provides a totally different perspective by showing that the average per capita income for Blacks at $12 per month ($144 annually, not $1,171 as per Figure 1) is lower than that of Kenya and only slightly higher than that of Zaire. (Even the higher income for Blacks in mining pales beside that of whites.) The appropriate comparison is not between South Africa and other African countries, as in Figure 1, but between Blacks and whites in South Africa (Figure 2).

4. Language continues to be a serious problem.

Most texts still call Black South Africans by offensive names and use loaded words. Such terms as "Bantus," "Hottentots," "bushmen," "non-whites" and "non Europeans" are insulting. Moreover "Bantu" is not a language nor is it an ethnic group as we are told in *World Geography Today*. The word is appropriate only when coupled with the word "speaking"—*i.e.*, Bantu-speaking, which refers to people who speak languages with a common origin. The terms Khoikhoi, Khoi and San—or the collective term Khoisan—should replace the insulting "Hottentot" and "bushman." Oddly, *People, Places and Change* notes the correct use of the term San but reinforces the use of the pejorative term "bushman" in student activities. The terms "non-white" and "non-European" are justifiably rejected by Third World people, for these "non" terms make the named group the standard while subtly devaluing everybody else.

There has been a significant decline in the use of certain loaded words: "barbaric," "primitive" and "uncivilized," for instance, were absent. A few other "buzz words," however, are still around. *People and Our World* still uses "native" and "warlike." "Tribe," largely abandoned by academics because it is ambiguous and evokes racist connotations, appears in almost half the texts surveyed. The term "simple" is also found. *People, Places and Change*, for instance, describes the indigenous Khoisan as a "simple people who earned their living by hunting and gathering" (p. 92). It is not clear what the author means by the word simple. Were the people simple-minded? Were their lives simple, free of the complexities

some associate with more stratified societies? Or is the reference merely to the Khoisan's uncomplicated tools? Using this loaded word without explanation invites misinterpretation.

Red-baiting terms, which imply that Africans are pawns of the Soviets or Cubans, do not appear to any significant degree. In part, this may be due to the fact that liberation groups are almost totally ignored, thus obviating instances where such descriptions would occur. One text that does take the cold-war approach is *History and Life*. During its discussion of the independence struggle in Angola (South Africa's near neighbor), the victorious M.P.L.A. (Popular Movement for the Liberation of Angola) is referred to as "the Marxist group" and "the Soviet- and Cuban-supported group"; the actual name of the organization is never mentioned. The use of these cold-war terms shifts attention from the central issue of African self-determination and programs students to label and divide Africans into friend and enemy camps.

5. History is presented in a lopsided and distorted manner. Whites are cast in major roles, Africans assigned bit parts as "atmosphere."

Most texts begin their coverage of South African history with the arrival of Europeans, most particularly the Dutch (also called Boers and Afrikaners) who settled in the Cape region in the 1650s. In these Eurocentric treatments, one catches only brief glimpses of Africans and the impact of events on Africans is rarely mentioned.

Centuries of African history before European settlement are ignored completely or summed up in a sentence or two. An exception is *People, Places and Change*, which attempts to describe aspects of African life during this time. The discussion is marred by the reference to the Khoisan as a "simple people" (see above) and the grossly exaggerated statement that, "The Bantu-speaking Africans pushed the Khoisan out of the fertile areas" (p. 92). (Although conflict did occur between Bantu-speaking people and the Khoisan, co-existence, intermarriage and cultural and technological exchange were far more common.)

The early resistance of the Khoisan to white domination is almost always overlooked or distorted. *The Eastern Hemisphere* and *The World and Its People—Europe, Africa, Asia and Australia* do note this resistance but both descriptions are sketchy and contain pejorative terms. *A Global History*, an unusually accurate text, errs when it states:

> Stateless [sic] cultures like the San of South Africa knew that they could not win. So they often retreated to remote areas where the strangers could not follow. (P. 520)

The above assertion that "stateless" cultures were unable to mount armed resistance to European invasions is false. Due to their decentralized structure these societies often continued hit and run guerrilla operations after highly centralized societies had completely surrendered. The San illustrate this point well—their tenacious resistance to Dutch encroachment on their land lasted for almost two hundred years.

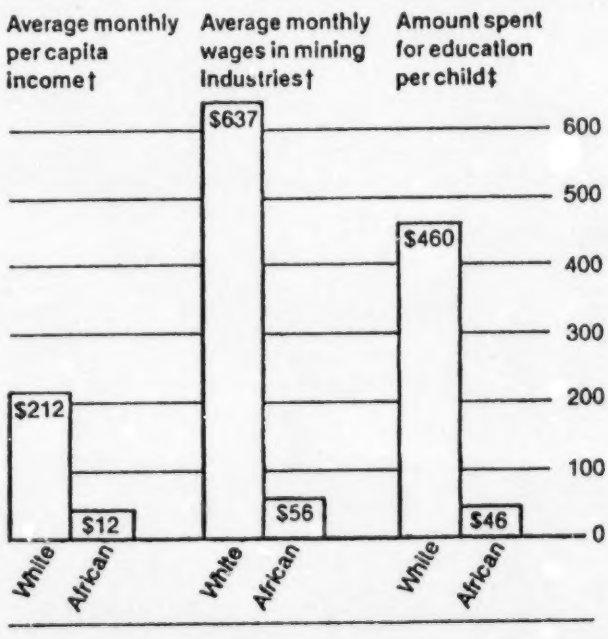
Invariably, texts fail to describe the shockingly brutal behavior of the Dutch toward Khoisan. Khoi society was completely destroyed by Dutch systems of servitude and the San (like the indigenous people of Australia, Tasmania and North America) were hunted and slaughtered like animals.

Most disturbing is the totally false assertion by four texts that Bantu-speaking Africans settled in South Africa at the same time as the early Dutch settlers. (Bantu-speaking Africans began settling in South Africa over one thousand three hundred years before the

Economic Life—Three African Nations

	Kenya	South Africa	Zaire
Gross National Product	$2.7 billion	$33.4 billion	$3.5 billion
Two Major Products	Coffee Tea	Gold Food products	Copper Diamonds
Percentage of People in Agriculture	80%	28%	78%
Per Capita Income	$209	$1,171	$124
Electrical Energy Production (in kilowatt hours)	1 billion	80.1 billion	3.9 billion

Figure 1: *The chart above, from* Exploring Our World, *suggests that the economic picture for South Africans is relatively good. The chart is misleading, however, since it is impossible to tell from it that the annual income for Black South Africans is $144, not $1,171 as indicated. A more valid comparison would be between Blacks and whites in South Africa, as shown in the chart below from* A Global History *(***figure 2***).*



Dutch arrived in 1652.) One text that perpetuates this myth is *The World* (Ginn):

> The Bantus came from Central Africa in search of better land. At about the same time, Dutch settlers began coming. For nearly a hundred years the Bantus and the Dutch fought for control of the grasslands. At last the Dutch won. (P. 304)[11]

This "simultaneous peopling" story is used by white South Africans to rationalize their usurpation of the bulk of the land. Incredibly, *Africa South of the Sahara* permits former Prime Minister Verwoerd and Connie Mulder, a past Minister of Information, to tell this twisted version of South African history without rebuttal.[12]

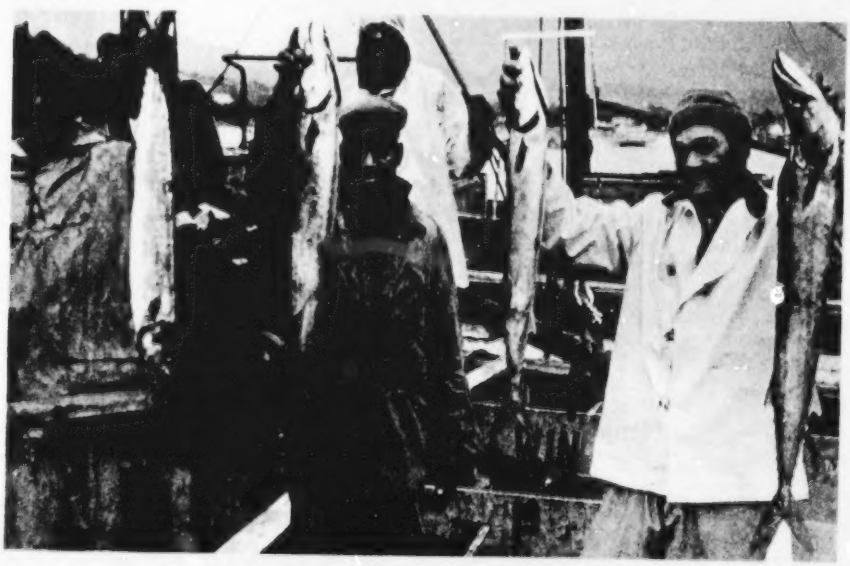
A few texts give some attention to the 18th and 19th century wars of African resistance. *People, Places and Change*, for example, notes the defeat of the British imperial army by the Zulu at the 1879 battle of Isandlhwana. However, most texts overlook, minimize or misrepresent African resistance. *Land and People* mistakenly informs students that the Zulu were "overpowered by the modern weapons of the Afrikaners" (p. 322). Actually, the Afrikaners were unable to subdue the more powerful African states until the involvement of the British military machine in the 19th century. Texts often overlook or distort the role of the British in South Africa. It was, for instance, the British who launched the "scorched earth" campaigns that devastated the Xhosa people during the first half of the 19th century. It was the British lion that roared its claim when South Africa's diamonds and gold were unearthed. It was the British who unleashed the twin "isms" of capitalism and industrialism in the land, forces that disrupted and impoverished African societies.

Approximately half the texts focus on the Boer War (1899-1902) between Britain and the Dutch settlers in South Africa and the British-Boer agreement to share power in the Union Government, established in 1910. Ignored, however, is the passage of the hated "Native Land Act" of 1913 by which settlers "legalized" their expropriation of African land. Under this policy (which became the blueprint for apartheid), Africans were confined to reserves and locations except when working for Europeans. When in the "white sphere," Africans faced a barrage of discriminatory laws designed to control their movements, limit employment opportunities and reinforce white supremacy.

The shift in African resistance from armed struggle to political organization, strikes and demonstrations between 1900-1948 is virtually ignored. Exceptions include *A Global History* and *People and Our World*, which include brief sentences on the era. During this period the African National Congress

Continued on page 8

Textbook illustrations often present innocuous photos of South Africa. Pictures of affluent white areas such as the glittering night shot of Johannesburg above (from The World, *Ginn) are typical; photos of happy workers—such as the one below of happy fisherman from* The World and Its People: Europe, Africa, Asia and Australia*—are also common. The realities of South African life, shown on the following picture pages and elsewhere in this issue, are rarely seen in texts, although such photos are readily available.*



Note to educators: Pages 6, 10 and 11, containing pictures showing the realities of South African life usually omitted from textbooks, can be removed for classroom or other displays.

United Nations

United Nations/Contact

Life in South Africa: *Daily life in South Africa is constantly affected by hundreds of apartheid laws that allow the ruling white minority to segregate, exploit and terrorize the vast majority—Africans, mainly, but also Asians and people of mixed race. Top, a Johannesburg bus labeled "Non-Europeans only"; center, a segregated beach at Durban reserved for whites; bottom, a shantytown for "coloreds" near Capetown.*

United Nations/Pendl

(A.N.C.), the oldest and largest Black political organization in the country, was formed. Gandhi launched his first passive resistance campaign on behalf of the South African Indian population. The Black labor movement, the Industrial and Commercial Workers Union, was born. Black churches in South Africa began to call for freedom and links were strengthened with Black Americans, particularly with the African Methodist Episcopal Church.

Contemporary history (1948-present) receives more attention in texts, but the familiar benchmarks of resistance are omitted. *Africa* is one of the few books that includes information on this topic. It notes the passive resistance campaign of the A.N.C. in the 50s, the banning of A.N.C. in 1960, the Sharpeville Massacre in 1960, the activism of Black Sash (a white women's organization opposed to apartheid), the Soweto student uprising in 1976, and the death in detention in 1977 of Steve Biko, the student leader of the Black Consciousness Movement. No information, however, is given in this or any other text on the Pan African Congress, another major Black political organization which was banned in 1960. Not a single text mentions the well-known prisoners of apartheid—people like Nelson Mandela, Walter Sisulu, Govan Mbeki and others who have been imprisoned on the infamous Robben Island for 20 years. The role of women in the resistance movement is totally neglected.

In sum, the reactions, actions and eloquent articulations of protest by the victims of white oppression from 1652 until today are muted or ignored. Texts pass up the opportunity to let the defiant figures of the past and present tell in their own words of their experiences and their strategies for change.[13] One text that makes limited but effective use of this technique is *A Global History*. It conveys the mood and determination of Africans to end apartheid by quoting an eighteen-year-old youth:

> We won't be satisfied with anything but freedom from the white racists. They argue that blacks here will suffer if revolution breaks out, but don't they realize that blacks have been suffering all along? Perhaps now, for the first time, they will be suffering with a purpose . . ., and the white man, he will be suffering too. (P. 606)

6. South Africa's bantustans (alias "reserves," alias "homelands," alias "Black nations") are rarely depicted for what they are—cheap labor pools, human dumping grounds, containment camps and propaganda props.

Textbook descriptions of South Africa's bantustans are weak. *World Neighbors* makes no mention of these areas, which are the centerpiece of the regime's apartheid policy.[14] Some texts describe them simply as land "set aside" or "reserved" for Africans. The description below in D.C. Heath's *World Geography* (a 1983 text)—mild, soft and vague—is typical:

> The South African government wants to establish independent homelands for Africans. There would be a homeland for each of the 10 major ethnic groups. This plan means Africans born near Johannesburg or Pretoria would have to move to the new homelands and leave the cities where they were born. Black South Africans and many white South Africans are against the government's plan. (P. 400)

In fact, the white regime has already established bantustans, and four already have their so-called independence. Although Africans condemn bantustans, most whites do not.[15] Millions of Africans (mostly women, children, the sick, the elderly and the disabled) have already been *removed* to these wastelands.[16] Ablebodied men and a smaller number of women have been retained as workers in "white South Africa" where they are officially regarded as temporary sojourners. At any time for any reason they can be and are deported to the bantustans. This forcible separation of wives from husbands and parents from children has created unending cycles of hardship, poverty and despair for African families.

Most texts note that bantustans are "poor" or "infertile." *A Global History* and *Africa* accurately describe them as cheap labor pools. However, without accompanying statistics or photos books do not convey the desperate conditions in these areas: The average income in the bantustans is only $97 a year; half the children born in these areas die before age five; in many areas 75-80 per cent of the children suffer from malnutrition; population figures are growing at alarming rates as greater numbers of so-called superfluous people are dumped into these overcrowded areas.[17]

Under the bantustan policy the Black population of South Africa is being fragmented and divided along ethnic lines that have no more significance than ethnic divisions among whites (who get to share one large nation). The Black "leaders" of these cardboard nations are part of the governmental structure; they parrot "South Africa is changing" lies while taking over the regime's role of policing these rural slums.

Instead of exposing this hypocrisy, a number of texts give credence to the re-

What the Mail May Bring . . .

In 1977 my sister started to work as media specialist/librarian at a new junior high school in Massachusetts. Within weeks of the school's opening, when the library shelves were still generally empty, she began receiving the magazine *Informa*. This publication of South Africa's Department of Foreign Affairs and Information is sent to schools all over the U.S., free and unsolicited. I knew such materials were in many schools, but hadn't realized just how well-organized and sophisticated the distribution system is!

Many teachers do not realize that *Informa*—and other, similar materials—come from South Africa, nor do they always know that they have come unsolicited. When I do workshops, librarians often tell me with pride that, "Yes, we have one magazine in our library on Africa." It is usually *Informa*.

Informa, and its companion publication *Panorama*, are lavish, slick, glossy productions, always with Black people on the cover. They contain articles on development, family life, and industry in South Africa. The stress has always been on African activities, with frequent photos of Blacks and whites working together. Recently, however, the emphasis has been on life in the bantustans, the so-called "homelands" where Africans have been forced to live by the South African government.

Another widely circulated piece of propaganda is the filmstrip and cassette kit entitled "Mosaic of Progress" from the South African Department of Information (see p. 23). The African Studies Center at Indiana University has written an excellent teaching guide and critique of this misleading filmstrip.

All such material should be used with considerable care, though one local teacher has a creative solution. After teaching a unit on South Africa, she distributes *Informa* and uses it in a lesson on propaganda.—Jo Sullivan was formerly Outreach Coordinator at the African Studies Center, Boston University.

gime's charade. *Exploring Our World—Eastern Hemisphere* informs students:

> Some of these territories already have limited self rule. And the people may use their tribal languages as the official languages of the territory. (P. 452)

Other texts (Follett's *World Geography*, for example) debate false issues:

> ... [T]he South African government foresees a time when each of the ten "all black" reserves will become an independent country with self rule. The United Nations does not support this future for South Africa. It does not believe that South Africa will withdraw its control of these areas even after independence. (P. 440)

The U.N. is not concerned about the "independence" of these areas nor the credibility of the regime. At issue is the unilateral division of the country's land mass by a minority acting without the consent of the majority. The U.N. rejects the division of the country and supports a unitary state, governed by one person, one vote.

Similar skewed descriptions of the segregated ghettos or townships outside South Africa's "white cities" also appear. In *World Geography* (American Book Co.) we read:

> Africans live in special suburbs or townships, 15 to 30 kilometers from town. They must commute to work on crowded trains and buses. They must be careful not to forget their passes. These passes show that they are allowed to work in the cities. (P. 404)

"Special suburbs"? "Commute"? To a child in the U.S., "suburbs" means quiet tree-lined streets with comfortable, sprawling homes. "Commute" means well-heeled people traveling in sleek, speedy trains. These words are hardly accurate descriptions of the Black containment camps that ring Johannesburg and Capetown, areas that for the most part are without indoor toilets, running water and electricity. The notorious South African passes sound like innocuous I.D. cards or drivers' licenses that would be irksome to forget. In reality, they are the regime's method of controlling the movement of Blacks, removing unemployed Blacks from urban areas and tracking political dissidents. (Since 1948, more than 13 million Africans have been convicted of pass law violations.)

7. Little attention is given to South Africa's police state.

The white minority regime in South Africa rules by force, not popular consent. It stays in power only through the violent suppression of the will of the people. All efforts to redress economic, political and social inequities have been ruthlessly crushed. Blacks and those few whites who oppose apartheid have been imprisoned, banished, tortured, executed, forced into exile and assassinated abroad. South Africa has the highest ratio of prisoners per population of any nation and one of the world's busiest hangmen (between 1974-79 the number of executions of Blacks increased by 200 per cent). Under South African security legislation, the police are free to arrest and detain even suspected political opponents. Secret police use terror tactics to compel people to spy and inform on their neighbors and relatives.

Is such information considered too strong for children? As we see below, tough talk is not thought inappropriate when the subject is the Soviet Union or other countries unpopular with the U.S. government:

> The Communist Party uses secret police to discover and terrify citizens who disagree with the government. This is why the Soviet Union has been called a "police state." Citizens are encouraged to inform on relatives and friends. Those suspected of being against the government are quickly arrested by the police. They can be sentenced by Soviet courts to jail, slave work camps, or death. Threats, drugs, and even torture have been used to get "confessions" from those accused of crimes. In the past, even high officials of the Party were targets of arrest, imprisonment, and execution. (*Our World and Its People*, p. 381)

The same text makes no mention of South Africa's police state. This neglect is not atypical. Eight texts completely overlook the regime's strong-arm tactics. Five limit discussion to mild descriptions of arrests for pass law violations. Although occasional references are made to the regime's "harsh laws" and "severe punishment," only four texts[18] attempt to describe South Africa's police state atmosphere. Omitted from all texts is any mention of the fact that two previous Prime Ministers—Hendrik Verwoerd and Balthazar Johannes Vorster—were involved in fascist activity during World War II. (Vorster, in fact, was interned for pro-Hitler activity.) Right-wing hate groups like the Broederbond and the Herstigte Nationale Party receive no attention.

The regime's control of education is also neglected. Not a single text informs students of the regime's infamous "Bantu education," which prescribes a separate and inferior course of study for Black children.[19]

8. Texts emphasize African economic dependency on South Africa. The bombing, invasion and destabilization of nearby countries are ignored.

Discussions of South Africa's relationship with nearby countries focus almost exclusively on the economic dependency of these countries on South Africa. South Africa is depicted as a generous benefactor, helping out its poor neighbors:

> Many Africans from surrounding countries work in South Africa's mines. South Africa provides them with jobs that they cannot get at home. South Africa also has an excellent transportation system. Some countries ship their production overseas by way of South Africa. Returning freight cars carry South African goods. (*People on Earth*, p. 513)

Although partially factual, this statement is incomplete and misleading. To begin with, it lacks an historical perspective. African economic dependency on South Africa was created in the days of European imperialism and colonialism, particularly during the growth of the mining industries in the late 19th and early 20th centuries. Viable pre-colonial African economies were destroyed and replaced with economic systems designed to sustain and enrich Europeans. Following the collapse of colonialism and settler rule in surrounding countries in the past two decades, the regime has worked assiduously to block other African countries' efforts to lessen their economic dependence on South Africa.[20]

In addition, texts fail to point out South Africa's dependence on workers from nearby countries (40 per cent of its work force) and its reliance on African markets as outlets for its processed goods.

The most glaring omission is the failure of texts to describe the disruption, death and destruction the regime is causing in neighboring states. The U.N., calling the regime "the major threat to international peace in the area," has frequently sanctioned South Africa's wanton disregard for human life and peace. South Africa claims its belligerent actions are necessary to prevent the spread of Communism but critics suggest the regime's actions are designed to prevent the newly independent African states from providing support to those determined to end apartheid.

Texts ignore the regime's invasion and bombing of Angola and Mozambique. Fewer than half the texts discuss the regime's illegal occupation of Namibia and several that do give the false impression that the regime's rule has ended. Note this glaring error in Follett's *World*

Continued on page 12

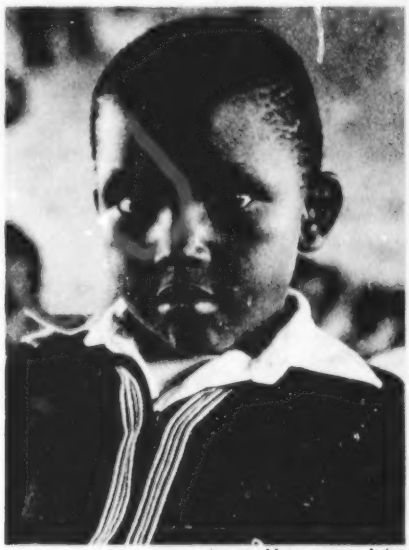
United Nations/Pendl

United Nations/W. Raynor

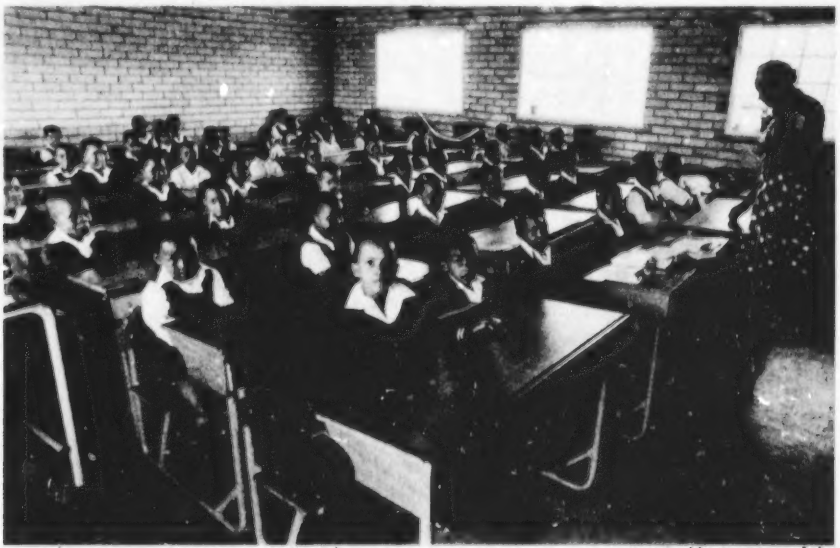
United Nations

Life in South Africa: *Top, African children behind a fence separating them from the white community near Johannesburg; left, a so-called "homeland" for Black South Africans in northern Natal, where water is scarce and people must try to tap what underground water there is; above, a "transit camp" near Capetown where "colored" inhabitants await relocation after their old neighborhood was razed for all-white housing.*

United Nations/Pendl



Jeanne Mutoussamy-Ashe



Jeanne Moutoussamy-Ashe

United Nations/Contact

Life in South Africa: *Clockwise from top—Soweto, a complex of Black townships near Johannesburg, scene of major student protests in 1976; school children in Soweto; a Black family gathered for dinner; a young Soweto student.*

Geography:

> Independent Namibia, once controlled by South Africa, now claims control over Walvis Bay, Namibia's only deep-water port. This peaceful inlet overlooks Walvis Bay's Namib Desert. (P. 441)

The armed struggle to free Namibia from South Africa began in 1966 and is still in progress! While it is true that South Africa's aggression is virtually ignored by U.S. television news, reports on the war and South Africa's intractability are frequently carried in major newspapers. A mistake of this magnitude indicates sloppy, careless research.

9. Mum's the word on U.S. support of apartheid.

Of the 19 texts surveyed, 17 ignore the U.S.' economic relationship with South Africa, although some do raise the issue in teacher's editions. *People on Earth* tells teachers that because the U.S. needs raw materials from South Africa, it faces an "economic dilemma" similar to that faced by nearby African countries (in other words, if Africans trade with South Africa, who can blame us?). The notion that the U.S. relies on South Africa's raw materials is a myth, however, one that is widely perpetuated by the minority regime—and by the U.S. government. Although the U.S. secures certain key minerals from South Africa, all these can and are being secured from other countries.[21] In reality, it is South Africa that needs the U.S. to purchase its minerals. The real issue to raise is why the U.S. refuses to use its leverage to force the white minority regime to dismantle apartheid and relinquish control.

The teacher's edition of *The World* (McGraw-Hill) speaks of U.S. ambivalence toward South Africa:

> The United States acts ambivalently toward the Republic of South Africa, perhaps feeling that more can be accomplished by talking to the South African government than by isolating it.... (P. 367)

Do the facts confirm the "feeling" that talk is beneficial? During Nixon's "communication for change" policy, oppression within South Africa escalated rather than abated. Following the announcement of Reagan's "constructive engagement" policy, the regime stepped up attacks on its neighbors. Moreover, does the U.S. really act ambivalentiy toward South Africa? Following the 1960 Sharpeville Massacre, U.S. investors rushed massive amounts of financial assistance to the tottering regime. Between 1943 and 1978, U.S. direct investment in South Africa jumped from $50 million to $2 billion—an increase of 4,000 per cent. Today the U.S. is South Africa's principal trading partner. U.S. banking loans to the regime have been described by the U.N. as constituting "a hostile act against the oppressed people of South Africa." From 1979 to mid-1982, Western banks made loans totalling over $2 billion to South Africa with the U.S.-owned Citicorp ranking second among lending institutions.[22] The U.S. has transferred huge amounts of technology to South Africa which are used primarily by the regime's military and police forces.[23] In the U.N., the U.S. consistently votes against measures designed to end apartheid. This is collaboration, not ambivalence.

Follett's *World Geography*, one of the two works to raise the issue of U.S. involvement in student editions, merely lists the U.S. among South Africa's trading partners. Only *Africa* treats U.S. involvement seriously. The text is fairly critical of the inability of the U.S. to act on moral principles. However, its affirmation that the U.S. supports majority rule is questionable. If the U.S. isn't doing anything to bring about change and if, in fact, the U.S. will stay, profit and work against change until change inevitably comes, isn't it misleading and dishonest to tell students that the U.S. supports majority rule?

10. Apartheid is presented as an immutable force, immune to change from within or without.

Textbooks could—and should—discuss the strategies experts deem most likely to bring peace and democracy to Southern Africa. Textbooks should point out the strengths and weaknesses of each option and encourage students to evaluate them, yet half the texts avoid strategy discussions entirely. Those that broach the subject tend to portray apartheid as an invulnerable force, impervious to internal or external opposition.

Although the likelihood of whites relinquishing power is usually discounted, texts still cite the so-called changes the regime is said to be making (or about to make). Since most texts tell students that these "changes" aren't substantive, precious space shouldn't be wasted listing them. Rather, attention should be given to the regime's reasons for promising or instituting "changes." Worth discussion are its efforts to (a) control Black trade unions, (b) co-opt the "colored" and Asian populations, (c) stimulate the influx of foreign capital, (d) induce the tiny group of skilled and professional Blacks to abandon the liberation struggle, and (e) ensure the continued control of the country's human and natural resources by the white minority.[24]

Texts usually dismiss the likelihood of Blacks forcing the regime to abandon apartheid. Most texts depict Black South Africans as merely "hoping for change" or making feeble protests. Since these texts usually ignore both resistance movements and the regime's police-state tactics (see sections 5 and 7), students can only conclude that Africans are weak, pathetic or cowardly.

Most texts mention worldwide opposition to apartheid, but do not distinguish between governments that have actively sought change and those—like the U.S.—that have blocked it. For example, texts occasionally mention the failure of U.S. sanctions, particularly economic sanctions, but it is not pointed out that the Western powers, which have the economic clout, have refused to implement the decisions of the predominantly Third World General Assembly.

Finally, no text informs students of the many pressure groups within the U.S. and other Western nations that are actively trying to end apartheid by campaigns urging divestment, by lobbying Congress for policy changes, and by providing public education and financial assistance to liberation groups in Southern Africa. Providing students with this type of information helps them understand the roles citizens can play in shaping U.S. foreign policy and directing corporate attention to human rights issues.[25]

Recommendations

- Publishers should enlist the services of specialists with *appropriate* academic backgrounds to author or supervise the writing of texts. Africanists in many disciplines (history, geography, economics, political science, literature, etc.) are available to assist, particularly through those universities with National Resource Centers which focus on Africa (i.e., Howard University, Boston University, University of Florida, University of Illinois-Urbana, Michigan State University, University of Wisconsin, U.C.L.A. and Northwestern).
- Textbooks should present the history of South African societies before the coming of the Europeans and examine the continuity and change of African systems under the impact of imperialism, racism, colonialism, industrialization and urbanization. Such knowledge is crucial if students are to acquire a historical perspective and to be able to ques-

tion the assertions made by apartheid apologists.

- Authors must discuss U.S. corporate activity in South Africa, the U.S. voting record in the U.N. on South Africa issues and U.S. foreign policy decisions.
- Parents, educators and concerned citizens should (a) become actively involved in the evaluation and selection of texts (these decisions are made at the local and state levels), (b) press publishers for change and (c) support the adoption of the better texts like *A Global History*, which has been widely attacked by reactionary forces. (Few publishers will tackle controversial subjects or make needed revisions if such changes result in a monetary loss; see Sherry Keith, "The Politics of Textbook Selection," ERIC-Ed 207 166, April, 1981.) □

NOTES

[1]The white population of South Africa is approximately 4½ million; the Black population (used here to refer to Africans, "coloreds" and Asians) is approximately 23 million.

[2]Susan Hall, *Africa in U.S. Educational Materials, Thirty Problems and Responses* (New York: African-American Institute, 1977); Astair Zekiros and Marylee Wiley, *Africa in Social Studies Textbooks* (Madison: Department of Public Instruction, 1977), for which an update appears in *Social Education* (Nov./Dec., 1982), pp. 492-552.

[3]Brian Winchester and Linda Wojtan, "South Africa's Mosaic of Progress, A Critique and Teaching Kit" (Bloomington: African Studies, Indiana University, 1981).

[4]See the article on resources that begins on p. 27.

[5]In 1948 the National Party gained control of the South African government and instituted apartheid.

[6]Julian Friedman, *Basic Facts on the Republic of South Africa and the Policy of Apartheid* (New York: United Nations, 1978), p. 17.

[7]This text has been revised since the writing of this article. In the 1983 edition, much of the trivia has been dropped and three paragraphs on apartheid have been included. Despite these changes, the discussion remains weak and inadequate.

[8]Photos of "White Only" signs appear in *Our World and Its People, The World* (Ginn), *World Geography Today, History and Life, A Global History*, and *People and Our World*.

[9]Excellent photos appear in Ernest Cole's *House of Bondage* (New York: Random House, 1967) and in two books by Peter Magubane — *Magubane's South Africa* (New York: Knopf, 1978) and *Black Child* (New York: Knopf, 1982).

[10]*Exploring Our World—Eastern Hemisphere* does a good job of demonstrating land inequities, but blunders on per capita statistics as illustrated in Figure 1.

[11]Other texts that include the simultaneous peopling myth are *Africa South of the Sahara, People on Earth* and *Exploring Our World—Eastern Hemisphere*.

[12]For further information on the Afrikaner version of history see Shula Marks, "South Africa: the Myth of the 'Empty' Land," *History Today* (Vol. 30, January 1980), pp. 7-12; see also Bernard Magubane, *The Politics of History in South Africa* (New York: United Nations Center against Apartheid, 1982).

[13]Sources include Christopher Saunders, ed., *Black Leaders in Southern African History* (London: Heinemann, 1979); Mary Benson, ed., *The Sun Will Rise, Statements from the Dock by Southern African Political Prisoners* (London: International Defense and Aid Fund, 1976); Peggy Halsey et al., *If You Want to Know Me* (New York: Friendship Press, 1976); *To Honour Women's Day* (New York: United Nations Center against Apartheid, 1981).

Textbooks Analyzed

Belasco, Milton and Harold Hammond. *Africa*. Cambridge Book Co., 1980.

Berry, Leonard and Richard B. Ford. *People, Places and Change*. Holt, Rinehart and Winston, 1981.

Clark, James. *Africa, South of the Sahara*. McDougal, Littell, 1982.

Cooper, Kenneth. *The World and Its People—Europe, Africa, Asia and Australia*. Silver Burdett, 1982.

Danzer, Gerald and Albert Larson. *Land and People, A World Geography*. Scott, Foresman, 1979.

Dawson, Grace et al. *The World*. Ginn, 1982.

Drummond, Dorothy and Robert Drummond. *People on Earth*. Scott, Foresman, 1983.

Drummond, Harold and James Hughes. *The Eastern Hemisphere*. Allyn & Bacon, 1983.

Durand, Loyal and Hubert J. Anderson. *World Neighbors*. Macmillan, 1980.

Educational Challenges, Inc. *World Geography*. D.C. Heath, 1983.

Educational Challenges, Inc. *World Geography*. Litton, 1979.

Gross, Herbert. *World Geography*. Follett, 1983.

Israel, Saul et al. *World Geography Today*. Holt, Rinehart and Winston, 1980.

Knownslar, Allan and Terry Smart. *People and Our World*. Holt, Rinehart and Winston, 1981.

Kolevzon, Edward and John Heine. *Our World and Its People*. Allyn & Bacon, 1981.

Martelli, Leonard et al. *The World*. McGraw-Hill, 1983.

Stavrianos, Leften et al. *A Global History*. Allyn & Bacon, 1979.

Wallbank, T. Walter et al. *History and Life*. Scott, Foresman, 1982.

Yohe, Ralph Sandlin et al. *Exploring Our World—Eastern Hemisphere*. Follett, 1980.

[14]See note 7 above.

[15]These four bantustans are Transkei, Venda, BophuthaTswana and Ciskei. They are not recognized by any nation save South Africa.

[16]The U.N. has termed this mass relocation of people the largest forced removal in peacetime history.

[17]For good descriptions of bantustans see Barbara Rogers, *Divide and Rule, South Africa's Bantustans* (London: International Defense and Aid Fund, 1980) and Donald Moerdijk, *Antidevelopment, South Africa and Its Bantustans* (Paris: UNESCO, 1980).

[18]Focus on South Africa's police state is found in *A Global History, Africa, Exploring Our World—Eastern Hemisphere* and *People and Our World*.

[19]For further information on "Bantu Education" see Freda Troup, *Forbidden Pastures, Education under Apartheid* (London: International Defense and Aid Fund, 1976).

[20]Africans have formulated SADCC, a regional economic plan which takes its name from its organizing conference, the Southern Africa Development Coordination Conference (1980). Its members include Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Tanzania, Zambia and Zimbabwe.

[21]This point is made in the report of the Study Commission on U.S. Policy Toward Southern Africa, *South Africa: Time Running Out* (Berkeley: University of California Press, 1981), pp. 310-322.

[22]Beate Klein, *Bank Loans to South Africa, 1979-mid-1982* (New York: Center against Apartheid, 1982), p. 8.

[23]An inexpensive text on this subject is NARMIC/American Friends Service Committee, *Automating Apartheid, U.S. Computer Exports to South Africa and the Arms Embargo* (Philadelphia: American Friends Service Committee, 1982).

[24]Judy Seidman, *Facelift Apartheid, South Africa after Soweto* (London: International Defense and Aid Fund, 1980), pp. 33-34.

[25]See "Resources," p. 27.

About the Author

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Acknowledgements

My thanks to Dr. Bernard Magubane of the University of Connecticut and Dr. Shula Marks of the School of Oriental and African Studies, University of London for their comments on this article. Special notes of thanks go to Dr. Robert Edgar and Dr. Robert Cummings of the African Studies Center at Howard University for their contributions to the article.—Brenda Randolph-Robinson

A study of more than 40 children's books finds that even the newest are generally inadequate, and older titles—still in circulation—are blatantly biased

The Depiction of South Africa in Children's Literature

By Brenda Randolph-Robinson

The distorted image of South Africa found in U.S. textbooks (see page 3) is also found in children's literature.

A study of more than 40 books revealed that even the most recently published works are of poor quality. New books frequently include inadequate definitions of apartheid, use offensive terminology, neglect or distort African history, include misleading information on South Africa's bantustans, fail to describe the violence caused by apartheid, and neglect U.S. support of apartheid. In addition, library collections frequently contain older books that are extremely racist and ethnocentric. These dated volumes make little or no attempt to explain or criticize apartheid. Collections are also frequently overweighted with books that focus on the San hunter-gatherers (the so-called bushmen), who live in the semi-arid regions of Southern Africa, primarily in Botswana. Concentration on this "exotic" minority (50,000 out of a total regional population of over 87 million) encourages students to draw inaccurate conclusions about African lifestyles and deflects attention from the central issue of apartheid.

A small but growing number of librarians recognize the problems with their book collections, but many retain unsatisfactory titles because there seems to be so little available for students. While it is true that traditional publishers have largely failed to supply quality books on South Africa for young readers, there are alternative sources that do provide excellent materials, particularly for grades six and up. It is imperative that librarians utilize these sources to build quality collections on South Africa (see page 27).

Unfortunately, solid materials for younger readers—grades five and below—are scarce indeed. Efforts need to be directed to this area. Simple accounts of South Africa's past and present which focus on neglected African perspectives are urgently needed, as are easy-to-read biographies of courageous South Africans who have resisted apartheid. The names Lillian Ngoyi, Robert Sobukwe, Bram Fischer, Fatima Meer, Nelson and Winnie Mandela, Ruth First and Steve Biko have no meaning to U.S. children (or their parents). They should.*

The books reviewed for this study were selected from (1) the *Subject Guide to Books in Print*, the *Subject Guide to Children's Books in Print, 1983-84*, and various editions of *Children's Catalog*; (2) various bibliographies; (3) a survey of children's libraries in the Washington, D.C. metropolitan area; and (4) the recommendations of academics who teach about South Africa.

The books reviewed below fall into several categories. Many are problem books that are frequently encountered in children's collections. Others, less frequently seen but of higher quality, have been reviewed to encourage their acquisition; these books, available from smaller publishers, are well worth the extra effort expended to acquire them. A few quality books that are now out-of-print are included in the hope that publishers will consider updating and reissuing them. (The large number of books with British publishers reflects, in part, the historical ties between that country and South Africa; these books are in general easy to obtain in the U.S.)

*All of these South Africans have suffered banishment and/or imprisonment. Steve Biko, a student activist, died in 1977 while under police detention and Ruth First, a white journalist and scholar, was killed by a letter bomb in August 1982.

The 13 reviewers who participated in this study are all knowledgeable about conditions in South Africa; several are exiles from that country. The reviews were prepared by Mbye Cham, Adwoa Dunn, Robert Edgar, Nana Sesnil and Brenda Randolph-Robinson, all of the African Studies Center at Howard University; Katherine Thuermer of the African Studies Center at Michigan State; Louise Crane of the African Studies Center at the University of Illinois at Urbana-Champaign; Ellen Kornegay of the African American Institute; Bernard Magubane of the University of Connecticut and Joseph Jordan of the Library of Congress; Bheki Langa, of Mt. St. Mary's College; Mary Mubi, formerly a curriculum consultant at the African Studies Outreach Program, Boston University; and Themba Vilakazi, African National Congress representative for Boston. Special thanks are due to Chris Nteta of the University of Massachusetts-Boston and to Robert Cummings and Bereket Selassie of the African Studies Center at Howard University for their comments and suggestions.

Book Reviews

Ba Ye Zwa, The People Live by Judy Seidman, illustrated by the author, South End Press, 1978, 160 pages, grades 7-up.

This creative, imaginative book uses poetry, newspaper clippings, illustrations, quotes and brief commentaries to tell the story of the people of contemporary South Africa. The book is divided into four major sections: The Cold Realities, The People's Culture, Repression and Liberation. The appendices include a chronology, demographic information, an overview of U.S. investments and a reading list. The clear, compact format makes this book an excellent choice for schools. Highly recommended. [Adwoa Dunn and Brenda Randolph-Robinson]

point to the rather paternalistic attitude Paton takes toward Africans, his unrealistic portrayal of white liberals and his tendency to depict Africans as helpless and pathetic. For these reasons, purchasers might wish to supplement the Komai adaptation with another slim volume, *Indaba. Let's Talk* (New York: Friendship Press, 1976) which includes four short dramas designed to stimulate discussion on Southern Africa. It includes dialogues from the popular South African play, "Sizwe Bansi Is Dead." [Brenda Randolph-Robinson]

Down Second Avenue by Ezekiel Mphahlele, Anchor Books, 1971 (first published in 1959), 210 pages, grades 10-up.

In this classic autobiography, a Black South African writes of growing up in the rural reserves (or "bantustans") and going to the slums and ghettos of urban Pretoria and Capetown. Mphahlele vividly documents the gradual heightening of his awareness of the constraints and misery imposed by apartheid and the constant struggle of his people to maintain a sense of human dignity and worth under extremely harsh conditions. Highly recommended. [Mbye Cham]

Jeanne Moutoussamy-Ashe

Getting to Know South Africa by Leonard Ingalls, illustrated by Hazel Hoecker, Coward-McCann, 1965, 64 pages, grades 3-6.

In this book two white children are whisked via jet from New York to sunny South Africa. First stop Johannesburg, where the children shop, visit the zoo and watch the African miners create "catchy rhythms with their heavy mining boots." Next stop, diamond-rich Kimberly, where the children see the miners *and* a dog show. After visits to Pretoria and gleaming Capetown it's on to Durban where the children get the "thrill" of riding in a rickshaw pulled by "brightly" dressed Zulus. ("What fun it is to watch them leaping and prancing, jingling and jangling.") The children are told of the "bushmen," who "speak a language of clicks which sounds something like the noises you would make to tell a horse to go." A serious discussion of apartheid and African resistance is tucked into all this insulting nonsense, but what child would believe anything could be so terrible in such a happy land? [Brenda Randolph-Robinson]

Go Well, Stay Well by Toeckey Jones, Harper & Row, 1980, 240 pages, grades 7-up.

This book explores the friendship between two teenagers—a Zulu girl and a white (English) South African. The basic premise and the relative ease of the relationship are unrealistic; it is impossible for two teenage girls of different races in South Africa to become friends on an equal basis.

The author emphasizes the different perspectives of the English South African and the Afrikaner: The former are portrayed as burdened with guilt about apartheid, but powerless to change it; the latter are depicted in control and having most to gain from apartheid. This is of course false. Apartheid economically benefits both alike. Moreover, the sexual dimension of the separatist ideology is alluded to often but never explored fully. (Sexism is addressed when a white woman talks about the inequalities between Black men and Black women; that she herself is a victim of sexual inequality is not discussed.) Readers would need to do considerable "background reading" in order to set this tale within a historical and socio-political context. [Mary Mubi]

A History of Southern Africa by N.E. Davis, Longman, 1981, 200 pages, grades 7-up.

This revised edition of an earlier work, prepared as an option for the new East African Certificate of Education syllabus, covers South Africa, Botswana, Lesotho, Swaziland, Angola, Mozambique and Zambia. The tone is sympathetic towards Africans and significant attention is paid to African resistance and protest movements, but there are problems. Terminology is sometimes offensive (for instance, "Bantu" is used to designate the indi-

The Bantu Civilizations of Southern Africa by E. Jefferson Murphy, Crowell, 1974, 273 pages, grades 6-up, and **Teaching Africa Today** by E. Jefferson Murphy and Harry Stein, Citation Press, 1973, 256 pages.

Authored by a noted Africanist scholar, *The Bantu Civilizations of Southern Africa* is an excellent resource for teachers and students. Comprehensive, scholarly yet highly readable, this volume provides the historical information so many other books on Southern Africa overlook or distort. The chapter on Shaka and the rise of the Zulu nation is noteworthy for its balanced perspective. *Teaching Africa Today*, co-authored by Murphy, is a valuable resource that provides basic concepts, themes, objectives and teaching strategies. Highly recommended. [Adwoa Dunn and Brenda Randolph-Robinson]

Behind the Back of the Mountain by Verna Aardema, illustrated by Leo and Diane Dillon, Dial, 1973, 85 pages, grades 3-5.

These South African folk stories, derived from collections of white missionaries and other non-African sources, have an artificial quality. They are removed from their African roots both in style and language (note, for instance, references to "kaffirs," the derogatory term for Blacks used by white South Africans). The fanciful woodcut-style drawings work well enough for the animals but most of the humans are stereotypes—spear-carriers with giant hoop earrings and other jewelry reminiscent of the Masai of East Africa. The book's glossary inadequately explains some unfamiliar terms, totally ignores others. [Louise Crane]

Black as I Am by Zindzi Mandela and Peter Magubane, The Guild of Tutors Press, 1978, 120 pages, grades 10-up.

Two Black South Africans, one a poet and one a photographer, have combined their considerable talents to provide a moving picture of Black life in the shantytowns outside the gleaming "white only" cities of Capetown and Johannesburg. Poet Zindzi Mandela is the daughter of the well-known opponents of apartheid, Winnie and Nelson Mandela. By the time she was two years old, her father had been imprisoned on Robben Island and her mother had been declared a banned person. Mandela's haunting, heartrending poems, written during her teenage years, reflect the pain of these separations and give a vivid picture of what growing up Black in South Africa is all about. Magubane's photographs create the mood and setting for the powerful poems. [Adwoa Dunn and Brenda Randolph-Robinson]

Black Child by Peter Magubane, with photos by the author, Knopf, 1982, 102 pages, grades 7-up.

Prize-winning photographer Peter Magubane focuses on the plight of the Black child in this stirring photo essay. After an informative introduction, the book opens with a photo of the birth of a Black child in a segregated hospital. It closes with a shot of the grave of thirteen-year-old Hector Peterson, the first fatality of the 1976 Soweto riots in which hundreds of children were killed. In between are graphic depictions of the effects of apartheid on the Black children of South Africa. Magubane's camera captures scenes of malnourished children, working children, rebellious children, delinquent children and children determined to find joy despite the poverty and pain forced upon them by apartheid. By contrasting these photos with those distributed by the South African government, teachers can help students understand the gross disparities between white life and Black life in South Africa. Highly recommended. [Brenda Randolph-Robinson]

Yearbooks and Almanacs

Yearbooks and almanacs are frequently a major source of information—and misinformation—about South Africa.

The Statesman's Yearbook (St. Martin's Press, 1983, pp. 1070-1100), for example, treats South Africa's bantustans as though they were actually independent. It lists them separately and provides information on bantustan "presidents," "cabinets" and "national flags." It adopts the white regime's deceptive policy of dividing the country's Black population into dubious ethnic subdivisions and includes this misleading and derogatory tidbit:

> . . . despite serious efforts on the part of the registering authorities [the South African government], the Bantu are still largely reluctant to have their essential data registered. (P. 1071)

The yearbook fails to explain why Black South Africans (not Bantu) try to conceal this information: Government authorities use census data to harass Africans! Those who are declared "illegal" occupants of an area are jailed or sent to the bantustans.

The World Almanac and Book of Facts (Newspaper Enterprise Association, 1983; pp. 537-538) provides a more balanced view of South Africa and focuses on apartheid. But, it, too, gives information on the four so-called independent Black nations. In addition, it characterizes independence groups fighting the South African regime as "terrorists."

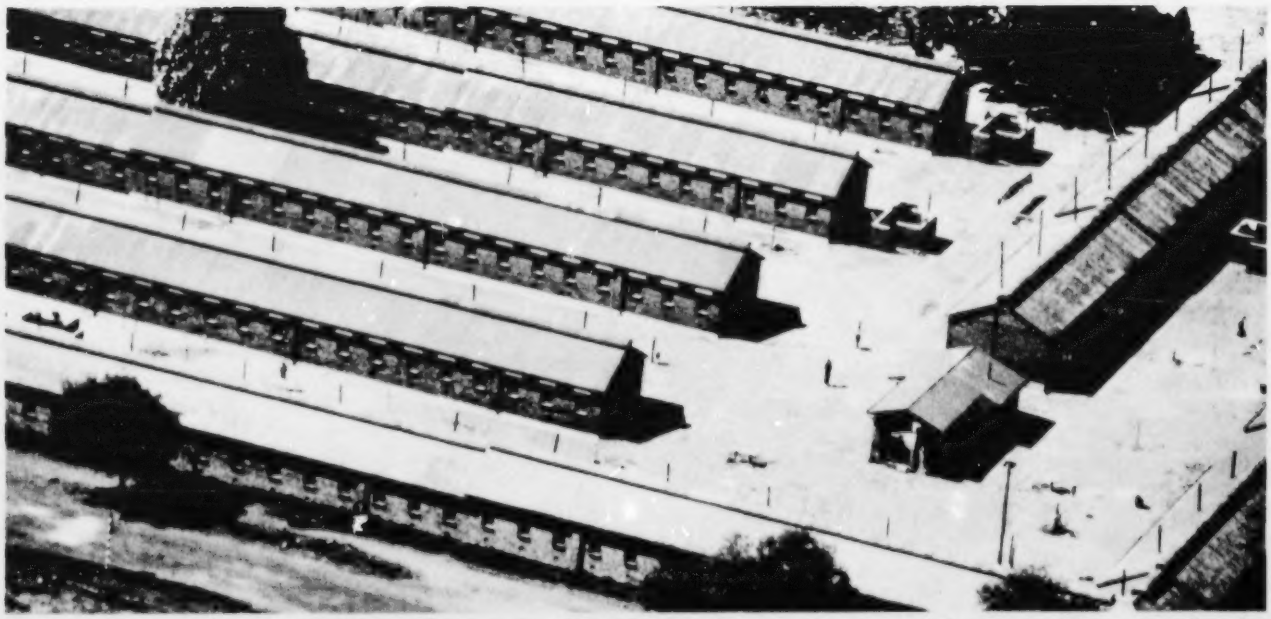
The discussion in *Information Please* (Information Please Publishers, a division of A & W Publishers, 1982; pp. 257-259) is totally unsatisfactory. Africans, who comprise the overwhelming majority of South Africa's population, are totally ignored; all attention is focused on the small white minority. South Africa's bantustans are treated as independent areas and accorded almost as much space as the discussion on "South Africa."

Reader's Digest 1983 Almanac and Yearbook (Reader's Digest Association, 1983; pp. 648-649) explores the myth of South Africa's bantustans and gives a fairly graphic view of the range of difficulties faced by contemporary Black South Africans. It falters, however, on history. South African history prior to European colonization is ignored as readers are inaccurately informed that "little is known of their [African] history other than the cave paintings they drew."

The Countries of the World and Their Leaders Yearbook 1983 (Gale Research, 1983; pp. 1013-1021) also refuses to give credence to South Africa's bogus "Black nations" and its statistical profiles on population, language, religion and health come closer to reflecting reality. Although much of the information is sound, there are weaknesses. The reported per capita income figure is misleading since it does not reflect the great disparity in income between white and Black. The section on South Africa's economy is oriented toward profit-making international investors. No attention is placed on the harsh economic realities suffered by the African population. Official U.S. opposition to apartheid is exaggerated and the considerable economic support the apartheid regime receives from U.S. corporations is ignored. President Reagan's highly criticized "constructive engagement" policy is characterized as a method of "peaceful change"; the stepped-up violence spawned by this reckless U.S. policy is not discussed. [B. Randolph-Robinson]

Cry, the Beloved Country, a verse drama adapted from Alan Paton's novel by Felicia Komai with the collaboration of Josephine Douglas, Friendship Press, first published in 1954 by Edinburgh House Press, 79 pages, grades 7-up.

This short play is an adaptation of Alan Paton's classic novel, *Cry, the Beloved Country*. Despite its brevity, the adaptation captures much of the essence and dignity found in the original work. When *Cry, the Beloved Country* was first published in 1948, it received world-wide acclaim for its gripping depiction of the human consequences of racial oppression in South Africa. Today, the novel is still read and admired. Critics, however,



Barracks-like living quarters for Black goldminers near Johannesburg. Black workers from various parts of the country, forced to seek employment in the white-controlled industrial centers, are mostly housed in bleak, segregated all-male compounds such as this. (Photo: United Nations/Pendl)

genous peoples of South Africa). Chapters on pre-colonial African societies rely on the white versions of South African history. The book's format is clear and concise, but the text should be supplemented with *A New History of Southern Africa* (reviewed below), a more up-to-date and accurate text. [Bernard Magubane and Robert Edgar]

House of Bondage by Ernest Cole, Random House, 1967, 191 pages, grades 7-up.

This 20-year-old photo-essay remains one of the best introductions to South Africa ever produced. So little has changed in South Africa that the book is still an accurate reflection of current realities in that country. The photographer, a Black South African, has assembled a collection of black-and-white photos that provide a revealing look at daily life under apartheid; the photos are accompanied by an ample and informative text. [Brenda Randolph-Robinson]

I Saw You From Afar: A Visit to the Bushmen of the Kalahari Desert by Carol Morse Perkins and Marlin Perkins, illustrated with photos, Atheneum, 1965 (seventh printing, 1976), 56 pages, grades 2-7.

If, as the authors maintain, the total population of the "bushman" community does not exceed that of Pittsfield, Massachusetts, why have they added to the literature on these people? Although the book is intended to be instructive, the authors, whose backgrounds are in African animals, descend to the patronizing. For example, they write that the people "do not have to know and understand many of the things people in our country are expected to know and understand." "Bushmen" is used throughout, although it is a derogatory term. Words like "primitive" and "tribe" also surface. Most inappropriate, however, are the photographs of a bare-breasted woman and a nude young boy, which reinforce an image of "primitive" African people. Readers learn nothing of the majority of contemporary San people, who work on farms, in mines and industries and domestic work. [Katherine Thuermer]

If You Want to Know Me: Reflections of Life in Southern Africa compiled by Peggy L. Halsey, Gail Morland and Melba Smith, Friendship Press, 1976, 47 pages, grades 7-up.

This collection of verse was compiled by church women to convey the complex realities of life in Southern Africa. The poems are organized around two themes: oppression and the struggle for freedom. There is a rough chronological order, beginning with the first meeting of African and European, moving through the colonial era and the present realities in South Africa and ending with the anticipation of joy in an emancipated land. The selection is excellent. Naïveté, disbelief, frustration, anger and hope are among the many emotions expresed by the poets. The stunning "Leave Me Alone" by Gladys Thomas and "You Tell Me to Sit Quiet" by A.C. Jordan require only empathy to understand, but explanatory notes have been included for some works. If teachers couple the readings with additional background information, the poems will be even more meaningful to students. Highly recommended. [Brenda Randolph-Robinson]

In the Fog of the Season's End by Alex La Guma, Heinemann, 1972, 181 pages, grades 10-up.

This novel is a sophisticated account of human suffering. La Guma details the activities and support network of individuals forced to go underground in order to defy and fight the injustice and prejudice entrenched in apartheid. Clear and convincing portraits of individuals and their hopes and fears about their particular society are conveyed in a refreshing style in this vivid portrayal of the realities of everyday life (urban life, in particular) in contemporary South Africa. Highly recommended. [Mbye Cham]

The Jaffa Series by Hugh Lewin, illustrated by Lisa Kopper, Carolrhoda, 1983 and 1984, 24 pages, grades p.s.-3; see the review in the Bookshelf department, p. 30.

King Solomon's Mines by H. Rider Haggard, illustrated by Paul Hogarth, Puffin Books, 1958 (first published in 1885), 256 pages, grades 6-up.

This year marks the one-hundredth anniversary of the publication of this classic "boys' adventure story," which is set in 19th century Zululand. Required reading for generations in numerous schools in England and South Africa, it has been translated into several languages and ranks as one of the best-selling children's books of all time. This past holiday season, it sold out in many Washington, D.C. area bookstores.

Haggard's biographers and certain literary critics bristle when Haggard is described as a racist and his book characterized as the

Library Vertical Files: A Source of Propaganda or Accurate Information?

The accompanying article analyzes children's books, but it is important to note that inaccurate, biased information on South Africa is also found in other materials available to children in libraries, including vertical file materials, yearbooks and almanacs (see separate box) and filmstrips (see p. 24).

Often, library vertical file folders on South Africa contain only those leaflets and pamphlets distributed by the South African government. Mailed unsolicited to unsuspecting librarians, these attractive materials are actually slick propaganda pieces designed to cast South Africa's white-ruled society in a favorable light. The racist discussions of older South African government materials have been replaced with sophisticated, carefully framed discussions that seem reasonable to the uninformed. For example, pamphlets no longer speak of apartheid, the rigid system of legalized racial separation. Instead, we read about "separate development" which emphasizes "mutual progress" for various "ethnic" or "national" units. In reality, separate development is simply a euphemism for apartheid. Under its provisions, South Africa's land base has been divided into one large "white nation" and ten tiny "Black nations." All Black South Africans have been classified as official residents of one of the ten "Black nations" (or bantustans as they were formally called). Millions of Africans viewed as unproductive by the white regime have been forced into these areas. Four of these tiny, isolated wastelands—Transkei, Venda, BophuthaTswana and Ciskei—have been declared "independent" by the South African government, and Africans classified as "citizens" of these bantustans have been stripped of their South African citizenship. All Blacks, in or out of the bantustans, are subject to South Africa's apartheid laws.

It is critically important that library vertical files contain accurate, balanced information to counter the government's propaganda. Suitable information is available free or at a nominal cost from the U.N. and scores of reputable organizations (see page 27). [B. Randolph-Robinson]

epitome of imperialist literature. They point to Haggard's belief in social equality among the races, his inclusion of an interracial love theme in his novel and his jabs at white notions of superiority. While it is true that Haggard did not manifest the virulent race-hatred of Hugh Lofting (the author of the racist Dr. Dolittle books), it is also true that many of the racist stereotypical images commonly associated with Africa in general and the Zulu in particular originated with Haggard. *King Solomon's Mines* was the literary reflection of the popular Darwinian concept of human evolution. Haggard's "wild-bred" Zulu (who bore little resemblance to the real Zulus) were drawn to represent a primitive stage in human development, a state through which Europeans had supposedly passed centuries earlier.

Haggard's African images made a profound impression on the European mind. His style was copied and embellished upon by Edgar Rice Burroughs (creator of Tarzan) and Rudyard Kipling (with whom Haggard occasionally collaborated). Twala, Haggard's Zulu king, became the prototype for the capricious, blood-thirsty African chief in so many Hollywood movies.

Haggard's images of African women are both racist and sexist. Gagool, the gnarled monkey-like hag who tries to thwart the diamond-seeking whites, is evil incarnate. Foulata, the fair Zulu maiden who succors and aids the whites in their quest, is the personification of goodness and beauty. On her deathbed Foulata proclaims that she is "glad to die" because she knows her white love "cannot cumber his life with such as me, for the sun cannot mate with the darkness, nor the white with the black." Not recommended. [Brenda Randolph-Robinson]

The Kung of the Kalahari by Walter Bateman, illustrated by Richard C. Bartlett, Beacon Press, 1970, 128 pages, grades 9-12.

This author uses sound anthropological findings to dispel stereotypical views about the San hunter-gatherers (the so-called bushmen). However, in his zeal to provide a total picture of San life, he exceeds the bounds of normal propriety, giving intimate details about how the San handle menstruation and personal hygiene; ribald stories discussing intercourse, rape and "farting" are also included. Would a children's book on Norway provide such information? If not, why is this "tell-all" approach acceptable here? [Brenda Randolph-Robinson]

The Land and People of South Africa by Alan Paton, Lippincott, 1972, 159 pages, grades 6-up.

Authored by a leading white South African novelist, this book is a 159-page travelogue. Apartheid is a side issue; the majestic beauty of the land, the infrastructure and the activities of the white minority are the main topics. The author's opposition to apartheid is clear, but he frequently lapses into paternalistic language when discussing Africans and his remarks on African culture are often simplistic and demeaning. Sexism mars a description of Black juvenile delinquents on an imaginary Johannesburg street. Gambling, knife-wielding, dope-smoking teenage boys are described as victims of apartheid but their young female companion is not. Classified along with knives and dope as a symbol of the boys' degradation, she is a "dirty girlfriend" whose "dress is clean enough, but whose undergarment reveals her filthiness." Of the 30 photographs, only five are of Africans and three of these are in "tribal" settings. At least 22 well-known or lesser-known whites are listed in the index, but not a single African, Asian or person of mixed descent is included. [Robert Edgar, Adwoa Dunn and Brenda Randolph-Robinson]

The Lazy Little Zulu Boy by James Holding, illustrated by Aliki, Morrow, 1962, 30 pages, grades k-3.

On the surface this is an innocuous story about Chaka, a dreamy little Zulu boy who proves himself to be clever and diligent when his mother falls ill. However, the story masks a demeaning attack on traditional African medicine that reinforces the image of the omnipotent white colonialist. The positive aspects of traditional medicine and the considerable knowledge and skill possessed by African healers are completely ignored. Mbolo, the local "witchdoctor," is depicted as greedy, frightening and incompetent. Predictably, he fails to cure Chaka's mother. A kindly white tea planter—with no medical training—succeeds where Mbolo fails. Apartheid is never mentioned; only the names suggest the South African setting. [Brenda Randolph-Robinson]

Let My People Go by Albert Luthuli, McGraw-Hill, 1962, 255 pages, grades 12-up.

Slow moving, with great detail, this very personal autobiography of Albert Luthuli tells of both a remarkable man and an important period in South African history. Grandson of a Zulu chief and President of the African National Congress, Luthuli was awarded the 1960 Nobel Peace Prize for his non-violent efforts to end the oppression of Blacks in South Africa. Passing briefly over his personal achievements and constant harassment by the South African government, Luthuli speaks appreciatively of fellow strugglers (including his wife and other women), basing his hope for change on a deep religious faith. Highly recommended. [Louise Crane]

Let's Visit South Africa by Bernard Newman and John C. Caldwell, John Day, 1968, 95 pages, grades 4-6.

This book contains the most blatant racial slurs and stereotypes imaginable. Readers are informed that:

> The Bushman has a tiny brain, but it has a wonderful store of knowledge of nature. The Bushmen prefer to live in the bush or desert, almost naked. They are tough. Once a loaded wagon passed over a

Bushman's head. He merely complained of a headache!

Bantu-speaking Africans hardly fare any better. They are characterized as "natural singers" who use "mumbo-jumbo" and believe paint will turn boys into men. Africans are blamed for the squalor of South Africa's shanty towns and the apartheid regime is credited with cleaning up the mess by building homes that are like "palaces compared with the shacks." (Government-built homes are small, we are told, because "the Bantu prefer something about the size of their huts.") It is implied that South Africa's mixed-race population is a step up the human evolutionary ladder: they live in "houses not huts" and, unlike the "lazy Bantu," are "good workers and anxious to get better jobs." Whites, glowingly described, are credited with turning a "primitive land" into "one of the most prosperous countries in the world." [Brenda Randolph-Robinson]

Maru by Bessie Head, Heinemann, 1972, 127 pages, grades 10-up.

In this short, clearly written novel, a young educated woman from a despised group in Botswana becomes the catalyst for change in which deeply entrenched caste and color prejudices determine human attitudes and relationships. This story about love gives some fascinating insights into these human attitudes and conveys the rhythm of life in a small village community in Southern Africa. [Mbye Cham]

Meet South Africa by John Gunther with Sam and Beryl Epstein, illustrated by Grisha, Harper & Brother, 1958, 232 pages, grades 6-up.

This dated book is characteristic of the stereotypical works written during the colonial period. Here the history of South Africa is the story of sturdy Dutch pioneers moving courageously into a "hostile" environment peopled by "treacherous" Africans. The racist imperialist Cecil Rhodes (who once stated, "It is humiliating to be utterly beaten by these niggers") is described as a "great" man who had "no animosity toward Africans." Conditions in South Africa's Black townships are a "nightmare of poverty and prejudice," but "most of the African inhabitants seem happy." The apartheid government is "one of the most rigid and bigoted governments ever known anywhere," but economic sanctions against the regime are rejected as too "drastic." Offensive drawings reinforce the text. [Brenda Randolph-Robinson]

Mine Boy by Peter Abrahams, Collier Books, 1970, 191 pages, grades 10-up.

Mine Boy, first published in 1946, is one of the earliest fictional accounts of race relations in South Africa; it is a simply written novel about a South African Black reaching manhood. Xuma comes to the city and obtains a job in the gold mines; he gradually loses his naiveté as he gains insights into the complexities and frustrations of race relations in apartheid South Africa. The author uses Xuma to convey, rather naively, his ideal of interracial love and love of "man without color" even as he documents the soul-destroying misery of life for Blacks in the city. [Mbye Cham]

A New History of Southern Africa by Neil Parsons, Holmes and Meier, 1983, 330 pages, grades 9-12.

The latest general history of Southern Africa, this work incorporates the most recent research. Southern Africa is defined as any territory South of Zambia, but readers will find substantial discussions on South Africa. The text begins with the later Stone Age (40,000 B.C.) and comes up to the late 1960s, with a focus on African societies. Adopted by schools in Southern Africa, the text may be too detailed for some students, but most of the book is quite suitable for high school audiences. Highly recommended. [Robert Edgar]

Omitted from children's books is the plight of South Africans of Asian heritage; they too are affected by the harsh laws of apartheid. (Photo: Jeanne Moutoussamy-Ashe)

Illustrations in children's books often depict "exotic natives." This picture is from Getting to Know South Africa *by Leonard Ingalls.*

The Search for the Little Yellow Men by Macdonald Hastings, Knopf, 1956, 171 pages, grades 4-6.

This crude racist relic is still available in some libraries. It promotes the preposterous notion that the San hunter-gatherers belong to a pre-homo sapiens species: they are described as people who "belong racially to an earlier type of humanity ... who have still only learnt how to live by preying on the wild animals." The author distinguishes between "tame ones" who live on ranches and "wild ones" who live in the wilderness. This dangerous book should be speedily discarded from library collections. [Brenda Randolph-Robinson]

Secret of the Tiger's Eye by Phyllis Whitney, Westminster Press, 1961, 208 pages, grades 5-up.

Capetown provides the backdrop for this novel by a well-known mystery writer. Apartheid is not ignored by the author; it is woven into the fabric of the story and opposition to its practice is frequently voiced by the central characters. Unfortunately, one learns very little about events in South Africa, the people of the land or the true nature of apartheid in this novel. At the time this book was written, South Africa was experiencing one of the most explosive chapters in its history. Mass demonstrations against the implementation of apartheid, treason trials and violent police actions were daily fare. Yet, virtually none of this upheaval is reflected in the book. Capetown is described as "a clean, cheerful orderly town." The threat of forced removal of Blacks from urban areas is mentioned but the theme is never developed. All the major characters are liberal whites from the U.S. The only South African featured in the novel is a young "colored" girl who, in appearance, is indistinguishable from the whites. The author follows the regime's practice of characterizing "coloreds" as a distinct racial group and focuses her attention on them. "Coloreds," we are informed, contain only a "trace" of African ancestry and "are not black people just off the reservations" but "a gentle people educated, intelligent and long civilized." Other Africans are not given a role in the story; they are described as "natives" who "still lack education" and wear "bright blankets." No white South Africans are featured. The myth about English liberalism is repeated as is the notion that whites "have built nearly everything." Johannesburg, the stronghold of Afrikaners, is described as more rigidly segregated than Capetown but we are informed that "lots of Afrikaners" are opposed to apartheid. The author takes an admirable stand against injustice and racism in South Africa and the U.S. She fails, however, to help her young readers discover the root causes of discrimination or learn more about the plight of the oppressed people of South Africa. [Brenda Randolph-Robinson]

Shaka, King of the Zulus by Daniel Cohen, Doubleday, 1973, 160 pages, grades 7-9.

Concise and informative, this biography gives a balanced account of Shaka, the famous king of the Zulus (1787-1828). Using a variety of historical sources to provide background information, the author then contrasts the negative way Shaka is depicted by Western writers with the positive manner in which many European rulers are characterized, pointing out how cultural bias has maligned the Zulu king. He provides an intimate look at Shaka's early life struggles and explains how the actions of other rulers in Southern Africa motivated him. [Joseph Jordan]

South Africa: Coming of Age under Apartheid by Jason Laure and Ettagale Laure, illustrated with photos by Jason Laure, Farrar, Straus & Giroux, 1980, 180 pages, grades 6-up.

In this book, eight young adults describe life under apartheid. For a handful of people to provide insight into a society's dynamics, that handful must be representative of major currents in that society. Then, their stories will go beyond individuals' experiences to the life of a nation. The authors of this book seem to have based their selection on South Africa's largely artificial lines dividing the population (there is, for instance, no difference in the treatment of people on the basis of whether they are Zulu or Xhosa, yet the authors retain a fascination for these subdivisions). In addition, those interviewed seem curiously distant from the important events that were then occurring in South Africa. (The interviews were conducted shortly after the 1976 rebellion in Soweto that rocked the whole nation.)

Of the five Blacks (here I include Symanthia Moodley, of Indian descent, and Debbie Hermanus, of mixed racial ancestry), only one, Lukhetho Buthelezi, identifies himself with an organization of some significance, but there is little information about Inkatha, the "cultural liberation organization" to which he belongs. Though the reader is told that Inkatha's goal is freedom, nothing is said about how Inkatha intends to reach that goal. Instead we learn that Lukhetho and friends joined Inkatha because "we wanted to improve ourselves, the girls to learn how to sew, and the boys how to garden." Symanthia Moodley and Debbie Hermanus depict the oppression of their communities, but the efforts of those communities to rid themselves of that oppression are reduced to the career pursuits of individual members. Moreover, the authors' sketchy history of South Africa is a hybrid of fact and racist distortions of history intended to justify South Africa's reprehensible policies. This seemingly innocent book will misinform rather than educate. [Themba Vilakazi]

South African Statesman, Jan Christiaan Smuts by Joan Joseph, Messner, 1969, grades 7-up.

Jan Smuts, the former prime minister of South Africa, was seen in different ways. To the majority, Smuts was a racist who ruthlessly crushed their attempts to gain equality. To the British-hating Afrikaner Nationalists, Smuts was a sellout, the handyman of British Imperialism. To his white supporters, Smuts was a pragmatist who strengthened white supremacy by broadening its base. To Westerners, Smuts was an ally against the Germans, a great Commonwealth statesman and an enthusiastic capitalist. It is the latter view of Smuts that is promoted in this biography. The reader sees Smuts through the eyes of his sympathetic, loving wife, not through the eyes of those he op-

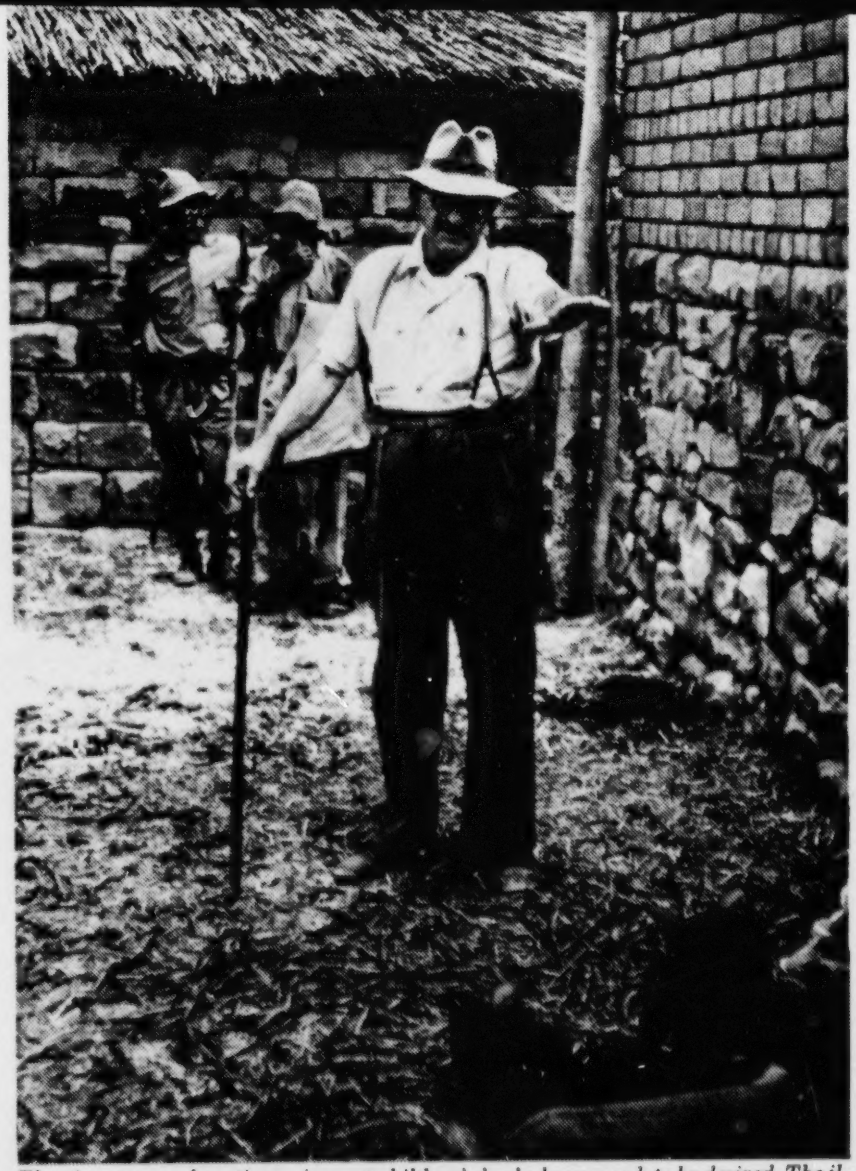
pressed. He is falsely depicted as "a friend of the native" as the author tries unsuccessfully to distance Smuts from today's apartheid regime, claiming its aims are "diametrically opposite" to Smuts'. Smuts worked a lifetime to achieve the same goal as the present regime—the continued domination of white over Black. [Brenda Randolph-Robinson]

Southern Africa by Robert Clayton, illustrated by Tena Thax, Granada Publishing Ltd., 1972, 48 pages, grades 5-up.

This sterile geographical study fails to meet its stated objective of giving "an intimate impression of place, people and work." History begins with the European "discovery" and exploration. The myth of simultaneous African and European settlement of South Africa is repeated. Life among the San hunter-gatherers is simplistically described and overemphasized. From the pictures and text, a child could easily conclude that gathering and hunting were the sole economic activities of all African groups prior to European settlement. It is implied that overgrazing in "African areas" is caused by irrational African practices; the regime's overcrowding of these areas is ignored. Apartheid receives only brief mention. Not recommended. [Nana Seshibe]

Southern Africa by Harry Stein, Franklin Watts, 1975, 83 pages, grades 5-8.

The major drawback of this otherwise informative and concise volume is that it is nearly ten years out of date. (For instance, two of the "colonial" chapters deal with the now-independent nations of Mozambique, Angola and Zimbabwe.) The historical chapters, which include a brief overview of the region prior to European settlement, remain valid, and the chapter on southern Africa's relations with the world is of particular interest. Appropriate terminology such as "Khoi-Khoi" and "San" is used. Excellent documentary photographs complement the text. Although the book needs to be updated, it provides a credible summary of the origins of conflict in southern Africa up to 1975. Recommended. [Katherine Thuermer]



The pictures—and captions—in most children's books leave much to be desired. The illustration above, from Alan Paton's The Land and People of South Africa, *is captioned, "A Boer farmer instructs his native workers."*

Southern Africa: South Africa, Namibia, Swaziland, Lesotho and Botswana by Rhoda Blumberg, Franklin Watts, 1981, 62 pages, grades 6-up.

The author is most effective when describing life in contemporary South Africa and giving a graphic overview of the ways apartheid humiliates, impoverishes and oppresses the majority population. She does a creditable job of unmasking the phoniness of South Africa's so-called independent Black homelands and includes a lengthy critique of the regime's policies in mineral-rich Namibia. Unfortunately, the book contains serious flaws. The historical discussion is Eurocentric and insulting terms ("Bantu," "Hottentot," "natives," "bushmen") are used. Powerful African groups that mounted stiff resistance to the white settlers (like the Zulu) are described as "warlike"; the expansionist settlers are not. Government propaganda statements are occasionally presented without rebuttal; students could easily confuse the regime's distortions for truth. The final chapter on neighboring countries fails to include the historical reasons for the region's economic dependence on South Africa. [Brenda Randolph-Robinson]

Southern Africa: The Critical Land by Clarke Newlon, Dodd, Mead, 1978, 223 pages, grades 10-12.

Authored by an ex-Air Force colonel, this disorganized, poorly written book is dominated by cold-war thinking. Southern Africa is depicted as a prize to be captured by the wicked Commies or the virtuous West. Pro-Western African governments, even reactionary ones, receive favorable treatments; socialist countries are roundly criticized and simplistically depicted as Soviet-led. The strategic importance of South Africa to the West is exaggerated. The apartheid regime's heavy dependence on the West is ignored. The reader is bombarded with details and historical tidbits (often inaccurate) but key issues are not examined. For example, in the chapters on diamonds and gold, readers are inundated with information on precious minerals and mining technology but learn nothing about the impact of mineral discoveries on the African population. The author emerges as an apologist for colonialism, apartheid and U.S. policy in Southern Africa. [Brenda Randolph-Robinson]

Tales from a Troubled Land by Alan Paton, Scribner, 1961, grades 9-up.

These well-written short stories deal, generally, with Diepkloof Reformatory, an internment camp euphemistically referred to as a "school" by the narrator. Many of the in-

stitution's inmates, who are too young to be interned, have committed offenses which in any enlightened society would have warranted only a slap on the wrist. Over all, one detects a paternalistic and tragic tone born of the difficulty of reconciling the island of caring the "school" purports to be with the sea of brutality and repression which is South Africa at large. Moreover, the reformatory can be viewed as an instrument of appeasement and conformity in a situation that calls for rebellion. Paton creates sympathy for the victims of oppression but ignores the larger socio-political realities as well as the means to effect change. [Bheki Langa]

Recommended Books

Below is a list of the books reviewed in the accompanying article and recommended for young readers. As noted in the article's introduction, these titles can be supplemented with materials listed in the article on resources, p. 27.

Middle Grades

Southern Africa by Harry Stein, Franklin Watts, 1975, grades 5-8.

Older Readers

Ba Ye Zwa, the People Live by Judy Seidman, South End Press, 1978, grades 7-up.

The Bantu Civilizations of Southern Africa by E. Jefferson Murphy, Crowell, 1974, grades 6-up.

Black as I Am by Zindzi Mandela and Peter Magubane, The Guild of Tutors Press, 1978, grades 7-up.

Black Child by Peter Magubane, Knopf, 1982, grades 7-up.

Down Second Avenue by Ezekiel Mphahlele, Anchor Books, 1971, grades 10-up.

House of Bondage by Ernest Cole, Random House, 1967, grades 7-up.

If You Want to Know Me: Reflections of Life in Southern Africa compiled by Peggy L. Halsey, Gail Morland and Melba Smith, Friendship Press, 1976, grades 7-up.

In the Fog of the Season's End by Alex La Guma, Heinemann, 1972, grades 10-up.

Let My People Go by Albert Luthuli, McGraw-Hill, 1962, grades 10-up.

Maru by Bessie Head, Heinemann, 1972, grades 10-up.

A New History of Southern Africa by Neil Parsons, Holmes and Meier, 1983, grades 10-up.

Shaka, King of the Zulus by Daniel Cohen, Doubleday, 1973, grades 7-9.

Tell Freedom: Memories of Africa by Peter Abrahams, Collier-Macmillan, 1970; grades 10-up.

A Walk in the Night by Alex la Guma, Northwestern University Press, 1967, grades 10-up.

When Rain Clouds Gather by Bessie Head, Simon & Schuster, 1969, grades 10-up.

Teaching Africa Today by E. Jefferson Murphy and Harry Stein, Citation Press, 1973; see entry for *The Bantu Civilizations of Southern Africa*.

Tell Freedom: Memories of Africa by Peter Abrahams, Knopf, 1954, 370 pages, grades 10-up.

This beautifully written, moving and revealing autobiography tells of growing up Black and "colored" in Vrededorp, a Johannesburg slum, and how the author escaped from conditions which have oppressed his family, friends, childhood acquaintances and most others from his race. [Mbye Cham]

Thirty-One Brothers and Sisters by Reba Mirsky, illustrated by W.T. Mars, Wilcox & Follett, 1952, 190 pages, grades 3-6.

Billed as a "sympathetic, engrossing story about a primitive civilization of today," this story concerns an unbelievably dutiful and virtuous ten-year-old, loincloth-clad Zulu girl who performs some incredible and unlikely feats, thereby winning the respect of her father (a Zulu chief) and her many brothers. Awkwardly "white" and paternalistic in tone, with one stereotypical situation after another, the book reinforces the still persisting images of "uncivilized" Africans. Not recommended. [Louise Crane]

A Walk in the Night by Alex La Guma, Northwestern University Press, 1967, 91 pages, grades 10-up.

This concise novel is set in the slums of a "colored" district in Capetown, and it details the effects of racism on individuals, especially the kind of violence it breeds in both victims and victimizers. La Guma's clear language and style convey the local idiom and life of people imprisoned in this ghetto. This novel is an instructive, artistic indictment of racism. Highly recommended. [Mbye Cham]

When Rain Clouds Gather by Bessie Head, Simon & Schuster, 1969, 188 pages, grades 10-up.

This is a tale of downfall, resilience, reconstruction and self-fulfillment. Makhaya escapes from South Africa into Botswana, where he joins a village agricultural cooperative that enables him to fashion a new personality, a new perspective and a new sense of responsibility and self-worth, qualities which apartheid did not allow him to develop. The author gives us vivid portrayals of Makhaya's new environment and his interaction with the people of the village, which becomes a symbol for an "ideal" country, a multiracial environment free of prejudice where the scope for individual development is boundless. Highly recommended. [Mbye Cham]

With Livingstone in South Africa by George More, Sportshelf, 1963, 143 pages, grades 7-up.

This book is replete with negative images of Africans as "savages" and "barbaric" and of Africa as one of the "uncivilized places of the earth." (Whites, on the other hand, are described as the embodiment of goodness.) While it is not surprising that such remarks appear in Livingstone's letters, it is regrettable that the author does not qualify or put them into historical context. The author's negative biases are, in fact, confirmed in a concluding paragraph that dismisses African contributions to the development of South Africa. Moreover, the basis of Livingstone's fame—his "discoveries"—are presented as if he accomplished them single-handedly. Without the assistance of Africans, Livingstone would never have experienced those geographical features long-known to Africans. [Ellen Kornegay]

The Young Masters by Alan Scholefield, Heinemann, 1971, 210 pages, grades 7-up.

This richly textured mosaic of a white child's odyssey through rural South Africa in the 1940s succeeds in trivializing the brutality and injustice shown to Africans and persons of mixed race by that same society. The story of a young white boy and his elderly Zulu traveling companion Luther treats Luther's oppression in matter-of-fact tones. Offering no explanation for racism and bigotry, it instead concentrates on the white boy's "rites of passage." Not recommended. [Joseph Jordan]

The Zulu of South Africa by Sonia Bleeker, illustrated by Kisa N. Sesaki, Morrow, 1970, 152 pages, grades 5-8.

This book should have been entitled *Zulu Customs of the Late 19th Century*, for that more accurately describes its contents. The sections attempting to cover contemporary life do a great disservice to the Zulu of southern Africa today. There is no mention of schools, urban life, politics. One is left with the impression that Zulu women are only brides, and that Zulu men, decked out in loincloth and headdress, leap wildly in the air while pulling rickshaws—to the delight of their white passengers. Some of the terminology is outdated, and the tone is often sexist. (Of Zulu girls' relations with their families, the author writes, "This feeling of security was most important to them, as it is to all girls everywhere.") [Katherine Thuermer]

About the Author

BRENDA RANDOLPH-ROBINSON, a media specialist at Howard University's African Studies Center, is currently working on a curriculum guide on South Africa. She has served as a media specialist in public schools in Richmond, Va. and Brookline, Mass.

Most children's literature and texts convey little information about South African realities, but excellent audio-visual materials do exist

Recommended Audio-Visual Materials on South Africa

By Marylee Crofts

Excellent films, videocassettes and slide sets are available for teaching about South Africa and Namibia. The problems encountered in textbooks (see p. 3) and children's books (see p. 14) can be addressed through the careful choice of audio-visual materials.

The audio-visual materials cited below present accurately and dramatically the following issues: the economic, political and religious structure of apartheid; the history of African resistance to apartheid; the terror of South Africa's police state; the hypocrisy of the homeland policy; the role of women in the struggle for liberation and their defiance of current mass governmental removals of Black people; the importance of African labor in economic development; and the ways U.S. investments give direct and indirect support to the apartheid government. Last, but not least, films provide excellent personal accounts that allow viewers to see the impact of apartheid on individual lives.

Resistance to Apartheid

"Last Grave at Dimbaza" is an old film (1974), but it remains the most comprehensive introduction to the scope of apartheid. However, it ignores African resistance to the system and leaves the viewer with a sense of defeat, and it must be complemented by information on the long history of African resistance to oppression. "Generations of Resistance" and "Six Days in Soweto" are two good films which provide this important perspective. The slide set "Amandla" provides an excellent introduction to apartheid as well as an accurate history of African resistance. "Apartheid, 20th Century Slavery" is a good second choice to introduce apartheid.

Beware: "Mosaic of Progress"

"Mosaic of Progress: South Africa Today" is a kit of teaching materials published in support of the government of South Africa by that country's Department of Foreign Affairs and Information. Consisting of a 16-minute filmstrip and accompanying sound tape, a wall map, information booklet and teacher's guide, the kit is distributed free of charge to teachers requesting information from South African consulates.

This kit, exceedingly well-done technically, expresses the position and rationale of the white racist government. It praises South Africa's economic development and proposes that all of the races are benefitting substantially in this "progress." Nothing is said about the true conditions of life for Blacks in South Africa; no disparities in income, housing, education, health care or work opportunities are acknowledged. None of the apartheid laws are discussed, although apartheid as a concept is presented positively as "separate development." (This concept is justified because it preserves the cultural identity of each ethnic group.) Interestingly, the Africans are distinguished by language, with ten or twelve ethnicities being identified; whites are not, although Afrikaans and English are acknowledged as distinct languages of white people.

The kit is dangerously misleading and should not be used by itself. However, if a skillful teacher uses it in conjunction with "Last Grave at Dimbaza" or "Amandla" (see accompanying article), it can be an effective way to raise questions about propaganda and the impact of media on public opinion. [M. Crofts]

Terror of the Police State

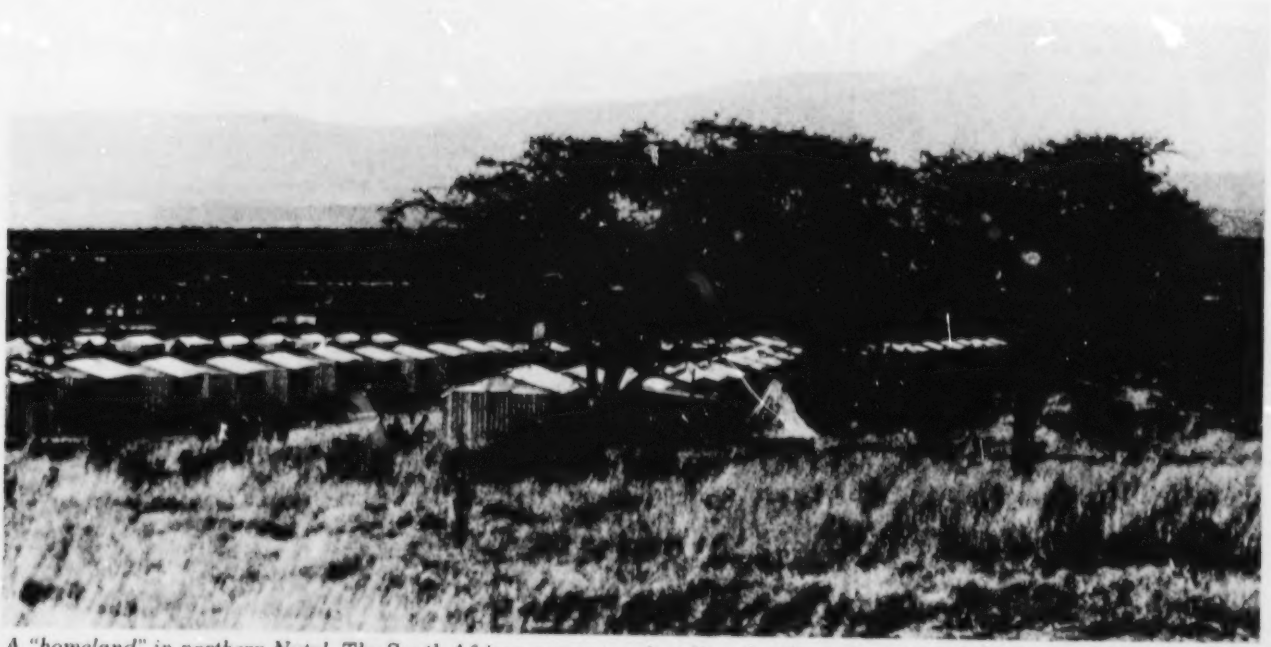
Both "There Is No Crisis" and "Life and Death of Steve Biko" depict the power of the South African police and military. Several of the films on urban settlements ("Crossroads: South Africa," for instance) and on women's resistance ("South Africa Belongs to Us" and other films discussed below) provide excellent footage of the government's bulldozing of people's homes, of police power and of South Africa's determination to meet African resistance with the armed might of a powerful military state. "Remember Kassinga" shows the South African military raids into Angola in 1978 and includes interviews with survivors of that massacre.

Homelands/Bantustans

South Africa's policy of removing Africans to that barren 13 per cent of the country set aside as "homelands" is presented in several outstanding documentaries and educational films. "The Dispossessed," "The Discarded People" and "The Dumping Grounds" describe the impact of the policy that forces Africans onto arid, remote, poor, over-populated "homelands." "Tsiamelo," produced in 1984, provides a personal perspective through Ellen Kuzwayo, who remembers family stories of when whites and Blacks farmed together in peace. The film carefully documents government policy since the Native Land Act of 1913.

Women in the Struggle

Several excellent films portray the role of African women in the long struggle for liberation. "You Have Struck a Rock" outlines women's resistance in the 1940s and 1950s to the pass laws which were imposed to control the movement of



A "homeland" in northern Natal. The South African government's policy of settling people in racially segregated areas has often been carried out by force and under conditions of extreme hardship for the country's African, Asian and "colored" inhabitants. (Photo: United Nations/W. Raynor)

the people from rural to urban areas. "Crossroads: South Africa" documents the successful resistance by Capetown women to the South African government's efforts to remove them from their homes to relocation camps. "Awake from Mourning" depicts the struggle of African women in Soweto to achieve self-reliance in the face of white domination and rule. "Forget Not Our Sisters," a slide set, gives a general introduction to apartheid with particular emphasis on the impact of apartheid on women and their struggle for freedom.

Labor

All of the films cited in this article show the conditions of labor. "Last Grave at Dimbaza" is unforgettable in this respect, showing the incredible power of the white community to control the work opportunities, and thereby all other opportunities, of Africans. "Passing the Message," a rather tedious film about labor union organizing, is useful for an audience already knowledgeable about apartheid.

U.S. Role

There is no single film on the U.S. role in South Africa, but it is explored in several general films, usually in conjunction with an analysis of the British and French roles. "Last Grave at Dimbaza" presents the importance of outside investment and technological expertise for the white South African system. "Follow the Yellowcake Road" is a documentary on the illegal exportation of uranium ore (yellowcake) from Namibia to the United Kingdom. "Amandla" and "Forget Not Our Sisters" (both mentioned above) are far more specific about U.S. corporate investment in apartheid and the psychological and economic importance of such investments. This topic can be well-covered through printed teaching materials from the Africa Fund, which produces excellent, short, current background sheets on selected topics, including the campaign in this country to reduce the role of U.S. corporations in South Africa.* "South Africa—The Nuclear File" provides documentation of western nations' assistance to South Africa's nuclear development despite their policies of non-proliferation.

*Educators and community leaders wanting to study the role of U.S. corporations in South Africa will be interested in a 45-page study guide *Using Film on South Africa: An Activation Kit on Investments*. Produced by the Africa Fund, in cooperation with California Newsreel, the guide is available from the Africa Fund (198 Broadway, New York, NY 10038; 212/962-1210) for $3.

White South Africa

"South Africa: The White Laager" and "The Afrikaner Experience," a shorter version of the same film, are good introductions to the history of white penetration and control of the land. These films emphasize the role of Afrikaners, the descendants of Dutch settlers. Unfortunately they overplay the differences between Afrikaans- and English-speaking whites and minimize their basic political similarities. Both films show the role of the Dutch Reformed Church in lending legitimacy to the white position and Afrikaners' sense of being "chosen people." The films contrast the theory of "equal" separate development with the facts of the apartheid state. Many of the whites interviewed present feelings and rationalizations heard under any racist system, past or present, and these will be familiar to many Americans.

Personal Interviews

Several films in addition to the aforementioned "Tsiamelo" show the personal impact of apartheid. "Portrait of Nelson Mandela" is a videocassette biography of the imprisoned leader of the African National Congress. "South Africa Belongs to Us" interviews nine women of different backgrounds—white, African, Asian and "colored"—about

their experiences under apartheid. Six short stories by Nadine Gordimer, a white South African author, have been made into films; each gives a personal account of the tragedy of apartheid.

Namibia

South Africa maintains illegal control over Namibia and views that nation as both a source of enormous mineral wealth and as its last (white-ruled) buffer state in southern Africa. The economic and strategic importance of Namibia is shown in "Namibia: A Trust Betrayed" and in the short version of that film, "Colonialism, A Case Study: Namibia." The history of German colonialism, including the genocidal policy against the Nama and Damara people by the father of Field Marshal Hermann Goering of World War II infamy and the assumption of power by the South Africans are presented. There are no documentary films on the South West African People's Organization (SWAPO), which has been waging an armed guerrilla struggle in Namibia for nearly 20 years. However, a group of U.S. journalists produced "Namibia Behind the Lines," a videocassette of interviews with SWAPO people that portrays SWAPO refugee camps in Angola.

Summary

Audio-visual materials for teaching about South Africa are abundant, accessible and a critically important means of conveying the reality of South Africa. Teachers, community leaders and all others committed to learning about South Africa will find excellent materials to counter the misinformation in most books as well as the sophisticated and well-funded public relations campaign that the South African government wages in this country. (Selective use of South Africa's propaganda films can illustrate the wide gap between reality and the image portrayed by these films.)

U.S. citizens need to know the truth so that this nation ceases to support the apartheid government and seeks, instead, to support those struggling for liberation and self-government in a unified South African nation. □

About the Author

MARYLEE CROFTS is the Outreach Coordinator for the African Studies Center at Michigan State University. She has lived in southern Africa for four years and directed the first U.S./Zimbabwe cultural exchange to Zimbabwe in 1982.

Recommended Audio-Visual Materials

An annotated list of the films discussed in the accompanying article plus other recommended films appears below.

Several of the films are available from only one source; in that case, the supplier's name and address follows the data about the film. Most of the films, however, are available from several sources and may be ordered from one of the general suppliers listed at the end of this box. The most efficient way to order these films is to consult *Africa on Film and Videotape* for information on the closest distributor and the most reasonable rental arrangements. (*Africa on Film and Videotape*, which reviews over 800 films on Africa, was produced by the African Studies Center at Michigan State University and may be ordered for $17.50—half price—plus $3. shipping and handling from the African Studies Center, M.S.U., East Lansing, MI 48824; 517/ 353-1700.)

"The Afrikaner Experience" (36 min., color and black and white, 16 mm., 1978). The history of Afrikaner nationalism; a shorter version of "South Africa: The White Laager" (q.v.).

"Amandla" (34 min., color slide/tape, 1982; The Washington Office on Africa Education Fund, 110 Maryland Ave. N.E., Washington, DC 20002). The history of the Black resistance and liberation movement in South Africa.

"Apartheid, 20th Century Slavery" (27 min., color, 16 mm., 1971). Explains how apartheid policies pervade Black and white life in South Africa.

"Awake From Mourning" (50 min., 16 mm., 1981). Black women in Soweto link their efforts at self-reliance and resistance to white domination.

"Colonialism, A Case Study: Namibia" (27 min., color, 16 mm., 1974). A study of the history of German conquest and African resistance, the establishment of the South African Mandate over Namibia and the efforts of the Namibian people to free themselves.

"Controlling Interest" (45 min., color, 16 mm., 1978). The world of the multinational corporation and the impact on development in the Third World.

"Crossroads: South Africa" (48 min., color, 16 mm., 1980). Black residents in an illegal squatters camp discuss their settlement and the policies which created it.

"The Discarded People" (30 min., color, 16 mm., 1981). Depicts the homelands as dumping grounds for "surplus" Black labor.

"The Dispossessed" (39 min., color, 16 mm., 1980). Describes the government's policy of forced removals and the Black resistance.

"The Dumping Grounds" (29 min., color, 16 mm., 1970). Investigates the living conditions faced by Blacks living in the rural bantustans.

"Follow the Yellowcake Road" (30 min., videocassette, 1980). How Namibian uranium is moved by clandestine means from Namibia to Britain and Holland for processing.

"Forget Not Our Sisters" (38 min., color slide/tape, 1983; International Defense and Aid for South Africa; P.O. Box 17, Cambridge, MA 02238). Interweaves an analysis of apartheid with the story of South African women, their oppression under apartheid and their struggle for freedom.

"Generations of Resistance" (52 min., color and black and white, 16 mm., 1979). The history of organized resistance by South African Blacks against white minority rule.

Gordimer series (six films: 60 min. each, color, 16 mm., 1982; University of Illinois Film Library, 1325 S. Oak St., Champaign, Il 61820). These films identify the bitter emotions of apartheid from personal events taken from Nadine Gordimer's short stories.

"Last Grave at Dimbaza" (52 min., color, 16 mm., 1974). A systematic investigation of the affects of apartheid on the day-to-day life of South African Blacks.

"Life and Death of Steve Biko" (26 min., 16 mm., 1977). Investigates the life and death of this articulate Black leader who died in police custody.

"Namibia: A Trust Betrayed" (27 min., 16 mm., 1974). Excellent background of Namibia's history, people, economy and geography.

"Namibia Behind the Lines" (30 min., videocassette, 1981). Portrait of SWAPO produced by U.S. journalists visiting refugee camps in Angola.

"Passing the Message" (47 min., color, 16 mm., 1981; Icarus, 200 Park Ave. S.,

Continued on next page

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Continued from previous page

Room 1319; New York, NY 10023). The obstacles faced by union organizers in South Africa.

"Portrait of Nelson Mandela" (20 min., videocassette, 1980). A biography of the Black leader who has been imprisoned for over 20 years.

"Remember Kassinga" (19 min., color, videocassette, 1978). Interviews taken shortly after South Africa's raid on Kassinga, a refugee camp of the South West African People's Organization (SWAPO) in Angola.

"Six Days in Soweto" (55 min., color, 16 mm., 1978). A documentary of the 1976 uprising in Soweto that vividly shows the resistance of the African people.

"South Africa Belongs to Us" (55 min., color, 16 mm., 1980). A view of apartheid from the perspectives of several women in South Africa.

"South Africa: The Nuclear File" (54 min., color, 16 mm., 1978). South Africa's acquisition of a nuclear bomb, despite western government policies of non-proliferation.

"South Africa: The White Laager" (58 min., color and black and white, 16 mm., 1978). An extensive presentation of the history and contemporary world view of the Afrikaner people of South Africa.

"There Is No Crisis" (27 min., color, 16 mm., 1976). An investigation of the June, 1976, uprisings in Soweto.

"Tsiamelo" (54 min., color, 16 mm., 1984). The experiences endured by a single family over four generations as they were dispossessed of their land, their rights and their freedom.

"You Have Struck A Rock" (28 min., color, 16 mm., 1981). Outlines the history of women's resistance to Pass Laws during the 1940s and 1950s.

General Suppliers

American Friends Service Committee, Attention: South Africa Programs, 1501 Cherry St., Philadelphia, PA 19102; (215) 241-7000.

Icarus Films, 200 Park Avenue S., Room 1319, New York, NY 10003; (212) 674-3375.

Lutheran World Ministries, Southern Africa Advocacy Program, 360 Park Avenue S., New York, NY 10010; (212) 532-6350.

Southern Africa Media Center, California Newsreel, 630 Natoma St., San Francisco, CA 94103; (415) 621-6196.

United Nations Films and TV, Distribution Center, New York, NY 10017.

Children at play near their tin shanty home outside Capetown. (Photo: United Nations)

A variety of resources to assist educators in providing accurate information about South Africa are suggested

Resources

Books

This list includes several books suitable for high school students. These books, marked with a †, are reviewed more fully in the article beginning on page 3.

†Abrahams, Peter. *Mine Boy*. Heinemann, 1963, $3. A moving story of a Black mine worker's struggle for survival in South Africa.

Apartheid: The Facts. International Defense and Aid Fund (IDAF), (P.O. Box 17, Cambridge, MA 02138), 1983, $7. A concise, comprehensive handbook on the current situation in South Africa.

Arnold, Millard. *Steve Biko: Black Consciousness in South Africa*. Vintage, 1978, $12.95. Woods, Donald. *Biko*. Vintage, 1978, $2.95. Biko, Steve. *I Write What I Like*. Harper & Row, 1978, available from IDAF (address above) for $10.60. About and by the Black student leader of the Black Consciousness Movement who was murdered while in police custody in 1977.

Automating Apartheid: U.S. Computer Exports to South Africa and the Arms Embargo. NARMIC/American Friends Service Committee (1501 Cherry St., Philadelphia, PA 19102), 1982, $3.50. A carefully documented study of U.S. corporate complicity with the South African government and military.

Braithwaite, Edward. *Honorary White*. McGraw-Hill, 1975, o.p. The author of the popular book *To Sir With Love* tells of his visit to the land of apartheid as an "Honorary White."

Children under Apartheid. IDAF (address above) and the United Nations Center against Apartheid, 1980, $6.10. Describes how the various apartheid laws affect the growth and development of Black children.

A nursery school in South Africa. (Photo: Jeanne Moutoussamy-Ashe)

†Cole, Ernest. *House of Bondage*. Random House, 1967, o.p. A magnificent collection of photographs depicting Black life in South Africa.

Cornevin, Marianne. *Apartheid: Power and Historical Falsification*. 1980, available from Unipub (P.O. Box 1222, Ann Arbor, MI 48106) for $14.50. A careful analysis of the apartheid regime's twisted version of South African history.

Davis, Jennifer. *Economic Disengagement and South Africa: The Effectiveness and Feasibility of Implementing Sanctions and Divestment*. The Africa Fund (198 Broadway, New York, NY 10038), 1983, $2. An analysis of South Africa and the feasibility and effectiveness of sanctions and divestment.

Feinberg, Barry, ed. *Poets to the People, South African Freedom Poems*. Heinemann, 1980, $4.35. An outstanding collection of poems by South African poets.

First, Ruth. *117 Days*. Penguin, 1965, $4.50. The author, a white South African killed by a letter bomb in 1982, writes of her months in a South African prison in the early sixties.

Gerhart, Gail. *Black Power in South Africa: The Evolution of an Ideology*. University of California Press, 1978, $7.95. A powerfully written account of the development of Black Nationalist thought in South Africa.

Head, Bessie. *A Question of Power*. Heinemann, 1975, $5. A novel about a South African exile who suffers a nervous breakdown while in Botswana.

La Guma, Alex. *Apartheid*. International Publishers (381 Park Ave. S., New York, NY 10010), 1972, $1.95. Details the myriad aspects of South African racism and exploitation.

†La Guma, Alex. *A Walk in the Night*. Northwestern University Press, 1967, $4.95. A brilliant novel that depicts life in District Six, Capetown's "colored" quarter.

Litvak, Lawrence. *South Africa: Foreign Investment and Apartheid*. Institute for Policy Studies, 1978, $4.95. An excellent discussion of the relationship between U.S. foreign investment and apartheid.

Magubane, Bernard. *The Politics of History in South Africa*. United Nations, 1982, free. This U.N. pamphlet provides a balanced view of South African history and describes how the apartheid regime has manipulated history to suit its own nefarious purposes.

Mandela, Nelson. *No Easy Walk to Freedom*. Heinemann, 1973, $3.50. A collection of African National Congress

leader Nelson Mandela's speeches and articles. Mandela is currently serving a life sentence on Robben Island.

Moerdyk, Donald. *Anti-Development: South Africa and Its Bantustans*. 1981, available from Unipub (address above) for $15. This UNESCO publication outlines the process by which the apartheid regime set out to maintain its policies by the fiction of independence for its bantustans.

†Mphahlele, Ezekiel. *Down Second Avenue*. Doubleday, 1971. An autobiographical novel about growing up in the crowded ghetto area in Pretoria, South Africa, in the 1930s and 1940s.

Naidoo, Indres. *Island in Chains: Ten Years on Robben Island*. Penguin, 1982, available from IDAF (address above) for $4.50. Arrested for sabotage and sent to South Africa's notorious Robben Island, Naidoo tells of his ten years as Prisoner 885/63.

Namibia: The Facts. IDAF (address above), 1980, $4. A detailed account of the exploitation of Namibia and its people by South Africa.

Ndebele, Njabulo. *Fools and Other Stories*. 1983, published by Ravan Press of South Africa but available from Common Concern (1347 Connecticut Ave. NW, Washington, D.C. 20039), $7.95. Award-winning collection of short stories about life in contemporary South Africa.

Ngubane, Jordan. *Ushaba, The Hurtle to Blood River*. Three Continents Press, 1979, $7. Ngubane uses the Zulu narrative form (*umlando*) to tell the tragic story behind the vicious power struggle between African and Afrikaner.

Ramsamy, Sam. *Apartheid, the Real Hurdle: Sport in South Africa and the International Boycott*, IDAF (address above), 1982, $4. Shows how apartheid laws govern the way sports are played, tells of the regime's efforts to disguise its discriminatory policies, and describes the international boycott aimed at isolating South Africa.

Rogers, Barbara. *Divide and Rule, South Africa's Bantustans*. IDAF (address above), 1980, $5.10. A detailed analysis of the history, structure and functions of South Africa's bantustans.

Saunders, Christopher. *Black Leaders in Southern African History*. Heinemann, 1979. Short portraits of nine key 19th century leaders in Southern Africa.

Schmidt, Elizabeth. *Decoding Corporate Camouflage*. Institute for Policy Studies, 1980, $4.95. Uncovers U.S. corporate relationships with South Africa.

Seidman, Judy. *Facelift Apartheid, South Africa after Soweto*. IDAF (address above), 1980, $3. Debunks the so-called changes initiated by the apartheid regime following the 1976 Soweto uprising.

Sikakane, Joyce. *A Window on Soweto*. IDAF (address above), 1977, $2.35. A personal account of life in Soweto, South Africa's largest Black township.

Smith, Dan. *South Africa's Nuclear Capability*. Africa Fund (198 Broadway, New York, NY 10038), 1980, $2.50. Describes the world campaign against military and nuclear collaboration with South Africa.

"South Africa Information Packet." Washington Office on Africa (110 Maryland Ave., N.E., Washington, D.C. 20002) 1984, $2.50. Includes five basic fact sheets that clearly explain what apartheid is, its origins, and its impact on daily life in South Africa. Action sheets tell how communities can become involved in efforts to end apartheid.

South Africa: Time Running Out. University of California Press, 1981. The Report of the Study Commission on U.S. policy toward South Africa undertaken to define U.S. interests in South Africa and to recommend policy.

Thali, Miriam. *Muriel at Metropolitan*. Three Continents Press, 1979, $4. Provides a vivid impression of racism in Johannesburg.

Troup, Freda. *Forbidden Pastures*. IDAF (address above), 1976, $1.65. Describes how the Nationalist Party has shaped education to serve the aims of apartheid.

Walker, Cheryl. *Women and Resistance in South Africa*. Onyx Press, London, 1982, available from IDAF (address above), $12.60. A carefully researched account of the important role women have played in the 20th century political struggle in South Africa.

Women under Apartheid. IDAF (address above), 1981, $7. Describes how African women are oppressed as Blacks, as workers and as women. Women's role in the struggle for freedom is also shown.

Centers of African Studies

The following Centers of African Studies provide a variety of services; among them are producing and selling materials, assisting those designing curriculum materials; evaluating educational materials, providing speakers and conducting inservice training and workshops.

African Studies Center, 270 Bay State Road, Boston University, Boston, MA 02215.

African Studies Program, Indiana University, Woodburn Hall 221, Bloomington, IN 47405.

African Studies Program, 630 Dartmouth, Northwestern University, Evanston, IL 60201.

African Studies Program, 470 Grinter Hall, University of Florida, Gainesville, FL 32611.

African Studies Center, University of California, Los Angeles, CA 90024.

African Studies Program, 1450 Van Hise Hall, University of Wisconsin, Madison, WI 53706.

African Studies Center, Lou Henry Hoover, Rm. 223, Stanford University, Stanford, CA 94305.

African Studies Center, University of Illinois, 1208 W. California, Rm. 101, Urbana, IL 61801.

African Studies Program, Howard University, Washington, DC 20059.

Information Sources

African National Congress, 801 Second Ave., Apt. 405, New York, NY 10017. Provides current information on events in South Africa.

American Committee on Africa/Africa Fund, 198 Broadway, New York, NY 10038; (212) 962-1210. Publishes and distributes a variety of pamphlets, books, fact sheets, information packets and newsletters.

American Coordinating Committee on Equality in Sports and Society (ACCESS), P.O. Box 518, New York, NY 10025; (212) 962-1210. Newsletters and action bulletins on apartheid in sports.

American Friends Service Committee (Southern Africa Program), 1501 Cherry St., Philadelphia, PA 19102. Educational resources, including films, slide/tape presentations.

Clergy and Laity Concerned (CALC), 198 Broadway, New York, NY 10038. Provides information on the role of the church in southern Africa.

Division for Mission in North America, Lutheran Church in America, 231 Madison Ave., New York, NY 10016. Publishes a quarterly newsletter, "Dateline: Namibia."

Episcopal Churchpeople for a Free South Africa (Rev. William Johnston, Director), Rm. 1005, 853 Broadway, New York, NY 10003; (212) 477-0066. Newsletters and information sheets on current events in southern Africa.

Interfaith Center on Corporate Responsibility (ICCR), Rm. 846; and Corporate Information Center (CIC), Rm. 566; both at 475 Riverside Drive, New York, NY 10115. Publications and information on U.S. corporations and investments in southern Africa.

International Defense and Aid Fund for Southern Africa (Publications Office), P.O. Box 17, Cambridge, MA 02138; (617) 491-8343. Special focus on aid to political prisoners in South Africa. Posters, pamphlets, books and audio-visual materials.

Lutheran World Ministries through its Office on World Community, 360 Park Ave. S., New York, NY 10010. Provides a variety of printed and media resources designed to promote advocacy vis-à-vis South Africa and Namibia.

Southern Africa Support Project (SASP), P.O. Box 50103, Washington, DC 20004. Publishes the quarterly newsletter, "Struggle."

The Southern Africa Media Center/ California Newsreel, 630 Natoma St., San Francisco, CA 94103; (414) 621-6196. Distributes films for sale and rent.

Southern Africa Resource Project, P.O. Box 5420, Santa Monica, CA 90405. Provides up-to-date information on South Africa.

South West Africa People's Organization (SWAPO), 801 Second Ave., #1401, New York, NY 10017. Provides information on the situation in Namibia.

TransAfrica, 545 Eighth St., S.E., Suite 200, Washington, DC 20003. Publishes issue briefs and a quarterly journal on Africa.

United Nations Center against Apartheid, United Nations, New York, NY 10017. Publishes and distributes the *Notes and Documents Series* on southern Africa. Copies of most publications are free and multiple copies are available for classroom use.

Washington Office on Africa, 110 Maryland Ave., N.E., Washington, DC 20002. Monitors and reports on U.S. policy developments, organizes legislative action around specific issues. Publishes *Washington Notes on Africa*, *Africa Action*, *Congressional Voting Record on Southern Africa Issues*. Educational Fund provides slide/tape shows and excellent information packets on South Africa for use in schools.

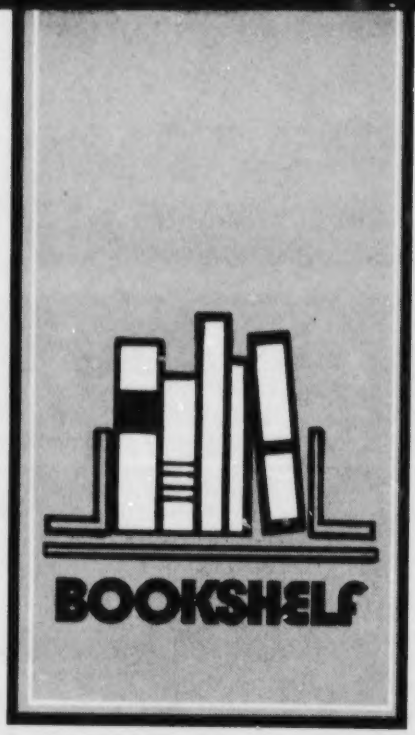
This list of resources was prepared by Brenda Randolph-Robinson with assistance from Marylee Crofts and Mokubung Nkomo.

Protests against South African racial policies have been increasing, with demonstrations being held in many U.S. cities. Acts of civil disobedience, such as crossing police lines at South African consulates, have led to numerous arrests. Above, police officers arresting former New York Secretary of State Basil A. Paterson (second from left) and New York Assemblyman Roger Green.

What Can You Do?

As we go to press, protests against South Africa's racial policies are taking place in many U.S. cities. Demonstrators representing a broad coalition of concerned individuals and organizations are marching at the South African embassy in Washington and at the consulates in New York, Boston, Chicago, Los Angeles, Houston and Seattle. Acts of civil disobedience have resulted in many arrests, and public attention is now focused on the Reagan administration's support of South Africa and on citizens' opposition to that support. Parents and educators can work to register their opposition to South Africa, and educate their children on the realities of apartheid, in the following ways:

- Examine the world history and geography textbooks used in your schools. Do they have the major distortions and omissions outlined in the article on textbooks (p. 3)? Discuss your findings with school officials. Suggest that they use the supplementary materials listed on p. 27, or obtain these resources and share them with the school.
- Check the books and vertical files in your school and local library. Are the books on South Africa offensive? Do files contain promotional materials from the South African government? Share this *Bulletin*'s article on children's books and list of recommended books with the librarian. Also share the list of resources and suggest strongly that the library order accurate resources for vertical files and consider discarding outdated materials or placing them in historical files.
- Contact some of the organizations listed in the article beginning on p. 27 and ask them what work you could do in your area to fight apartheid.
- Contact your alma mater and local banks/universities/colleges/etc. and inquire about their investment portfolio. Do they own stock in companies operating in South Africa? Is there a group working toward divestment of such investments with whom you might work? (In the case of schools student senates or associations can provide this information.) Consider the investment portfolios of local companies or companies in which you are a stockholder and press for divestment of any South African holdings.
- Write to TransAfrica (545 Eighth St., S.E., Suite 200, Washington, DC 20003) for information on issues before Congress related to South Africa. Write your congresspeople and voice your opposition to support of South Africa.



In the BOOKSHELF, a regular *Bulletin* department, all books that relate to minority themes are evaluated by members of the minority group depicted.—Editors.

The Jafta Series

by Hugh Lewin,
illustrated by Lisa Kopper.
Carolrhoda, 1983 and 1984,
$7.95, 24 pages, grades p.s.-3

This series—*Jafta, Jafta's Mother, Jafta's Father, Jafta and the Wedding, The Town* and *The Journey*—raises disturbing questions.

The jacket on the earlier books informs us that the author, born and raised in South Africa but now living in London, was imprisoned for his opposition to apartheid. He wrote these books "out of his desire to introduce his [two daughters] to South Africa and much of the imagery is South African." Readers are thus led to expect far more than these books provide.

A jacket also informs us, "Jafta is not representative of any particular people, but is modeled after a combination of specific individuals. The wedding customs are an amalgam as well." Thus the protagonist and his family are not identified culturally, and therein lies the first problem since it is critical that writers honor the diversity of African societies and those of other people of color by calling them by their group/national names. In this series, both text and illustrations are devoid of any cultural clues.

The illustrations make it clear that the people depicted are of African origin/descent, but they lack authenticity. Does the illustrator know Africans, their features, range of colors, builds, movements, postures, gestures? In each book there are one or two eye-catching illustrations, but they are not consistently well done.

Most significant, however, is what is—and is not—said about life in South Africa. The author does not so much avoid central questions as get mired and trapped by them. His refusal to deal honestly with central issues does a disservice to the millions of South African children who must live with realities so harsh and pervasive that the only way to avoid talking about them is to avoid talking about South Africa at all. For example, that Jafta's father works in a town far from his family is central to these tales, but readers learn nothing about the context of such realities. Was Jafta's father conscripted to work at a mine? Were he and his family originally sent by the government to a remote "homeland" so that he has to go great distances to find work? Do Jafta and his mother live in one of the "temporary towns" established by women and children who walk as many as 500 miles to live in *relative* proximity to their husbands and fathers? Why, when we see a man that is presumably Jafta's father at work in *Jafta's Father*, is the man shown lifting boxes behind bars? As this same volume closes, Jafta hopes his father will come home. Why doesn't Jafta's mother comfort him and explain things? Not for the Jaftas of South Africa—they know, but for children and adults outside of South Africa who don't know.

Some comments on the specific books in the series follow.

In *Jafta*, the first title in the series, the protagonist is the only human character in the book, which compares each of his emotions or abilities to an animal (when he's happy, Jafta purrs like a lion, etc.). When he's shown stamping like a cross elephant or grumbling like a warthog, we are told Jafta doesn't get cross often. Why was it necessary to qualify his anger when there is no such qualification with any other feeling? In addition, many African Americans are likely to consider the sight of Jafta "swing[ing] through the trees like a monkey" offensive since it reinforces an old stereotype.

The poetic text of *Jafta's Mother* conveys Jafta's deep feeling for his mother, the sense of security she provides, her firm discipline and the care she provides. We are told Jafta's mother talks with the children "about today and yesterday, and especially tomorrow." But what do they talk about? Their history? Their heartache? Their aspirations for liberation? We are not told. Other opportunities to provide information are also ignored; Jafta's mother, for instance, is described as "warm and brown like the earth." That's a nice image but it only describes her racially: the story could be about any number of groups of people.

In *Jafta's Father*, we see father and son doing wonderful things together. Six pages are devoted to their building of a hide-out; why so many pages? I thought perhaps the family would hide there from the South African police, but no. Later, Jafta is sad thinking of his father away in the city working, but as noted above, we learn little about his situation. A friend of Jafta's says his father is not coming back. Does he say this because his own father did not come home? Why does it provoke a fight? Both children must have known about or heard about fathers who didn't come back. Do the children fear Jafta's father will be arrested for not having a pass book? Arrested for being involved in liberation struggles? Drafted for work an even greater distance from home? Dead of disease or killed by police or internalized violence?

The Wedding also compares people to animals. Aunts "chatter like a tree full of sakabula birds" (women chatter, men talk). The eldest elder "like an ostrich stretching its neck ... shouted at the clouds"—an inappropriate and disrespectful treatment of a religious ceremony. Few children's books would handle European or Euro-American weddings or other religious/spiritual ceremonies in such a fashion. And many people of African descent in this country will be offended that an uncle is shown "falling about" as a result of drinking too much beer.

The two most recent books—*The Journey* and *The Town*—share the flaws of the earlier books. *The Town*, in which Jafta goes to visit his father, is perhaps the most distressing because it is clear

that the author is writing around issues that he knows exist but has chosen not to deal with.

If books about South Africa cannot reveal some of the realities of life there, perhaps they should not be done at all. [Geraldine L. Wilson]

An Uncommon Gift

by James S. Evans.
Westminster, 1983,
$10.95, 180 pages, grades 12-up

An Uncommon Gift is the autobiography of a person who grew up with, struggled with and conquered dyslexia (reading difficulties) and hyperkinesia (hyperactivity). Because of its somewhat technical nature and the concepts and feelings it addresses, this book is best suited for the mature YA reader and adults. I especially recommend it for professionals, parents and others who work with, know someone with or have these multiple disabilities.

The author vividly describes the struggle of being different and feeling rejected and isolated: "Other children my own age were reluctant to spend time with me. I know now that they were unnerved by my hyperactivity." The result is devastating: "When one is treated as a discipline problem one becomes a discipline problem...." In an attempt to counter his negative self-image—and deal with his anger—Evans turned to self-defeating behavior, stealing, lying, being abusive.

The importance of early and accurate diagnosis and treatment is dealt with in a positive and encouraging manner. In the author's case, special classes, tutors and a very strict regimen paid off, largely because of the author's own commitment.

The role of family is explored in depth. The author's parents were supportive in both concrete and emotional ways: they accepted his disabilities and his feelings. Unfortunately, his siblings were not that supportive. In an epilogue, family members write about their reactions to the author's disability but true feelings are either ignored or mentioned in a superficial manner.

One other point: While religion definitely was a major support and coping mechanism for this family, it may not be so helpful to others. [Carolynne Bethka]

Kachinas: Color and Cut-Out Collection

by Julie West Staheli.
Troubador Press (Price/Stern/Sloan),
1984,
$3.95, 32 pages, grades 1-4

O Wakaga: Activities for Learning about the Plains Indians

by Linda Skinner Brewer.
Daybreak Star Press (Community Educational Services, United Indians of All Tribes Foundation,
Box 99253, Seattle, WA 98199), 1981,
$6, 44 pages, grades 4-6

Daybreak Star Preschool Activities Book

by Sharon Patacsil and Colleen Neal.
Daybreak Star Press (address above),
1979,
$5.75, unpaged, grades p.s.-2

The Mamook Book: Activities for Learning about the Northwest Coast Indians

by Sharon Mathers, Linda Skinner and Terry Tafoya.
Daybreak Star Press (address above),
1979,
$6, unpaged, grades 4-6

The idea of "Indian" coloring books seems a little too much like genuine Big Chief Indian headdresses made in Hongkong, YMCA Indian princess programs, and all the other similar rip-offs of Native American culture with which we are familiar. Of the four titles examined here, *Kachinas* ("adapted from Hopi originals") comes closest to being in that category, not so much because of what it includes, as in what it leaves out. The only information about Kachina dolls and their meaning for the Hopi appears in a four-sentence paragraph on the title page. The figures themselves—to be colored and cut-out—are of course simplified; the illustrations give the name of the doll, coloring instructions and, occasionally, a brief additional "explanation" ("Sip-ikne is a reminder of ancient wars" reads one). Kachina dolls are used to teach Hopi children about their people's beliefs; this is very different from using them to provide recreation for the children of another culture

The other three books are of a different nature. Published under the auspices of the United Indians of All Tribes Foundation, each is a serious attempt to deal with its subject in an entertaining yet meaningful way. *O Wakaga* (I Made It) is the most informative. The emphasis is actually on the Lakota people; there is a remarkable amount of information on life ways and language, with accurate phonetic spellings, which is unusual for a children's book.

The *Activities Book* is a teacher's guide, to "provide children with the opportunity to learn from materials that are reflective of the cultures of all children. The Native American child is provided the opportunity to develop a positive self-image.... At the same time ... [use of] these kinds of materials builds in the non-Indian child an awareness and sensitivity towards a culture that is different from her/his own" (from the Preface). There are instructions and clearly drawn designs for number cards, puzzles, lotto games and a variety of other materials. Excellent.

The Mamook Book is of necessity less specific than *O Wakaga* because it deals with several Peoples, rather than concentrating on one Nation. Again, well-presented, authentic material makes for an attractive and appealing book. There are directions for a longhouse, transformation masks, a mobile and a salmon game that follows the life cycle of this most important of fishes. I particularly like the inclusion of both historical and contemporary scenes. All three of these Daybreak Star Press books can definitely be recommended for use with Native and non-Native children. [Doris Seale]

The War with Grandpa

by Robert Kimmel Smith.
Delacorte, 1984,
$12.95, 141 pages, grades 2-5

When Grandpa moves in with fifth-grade Peter's family, he is given Peter's room, unaware that his grandson feels displaced. Peter decides to fight this injus-

tice and plan a confrontation. He composes a formal declaration of war and leaves it on Grandpa's bedroom door. When this is ignored, he steals Grandpa's slippers and hides his watch. Surprisingly, the older man retaliates, blow for blow!

The war gets rather nasty, in its heat, and a truce is finally called. Peter and Grandpa talk, and both realize that they are victims of other people's plans. They decide to remodel the basement, using Grandpa's skills as a carpenter and home builder. In the end, Grandpa moves downstairs and Peter gets his room back.

This humorous novel leaves us with the message that war doesn't settle much, but negotiation can remedy a difficult situation. Grandpa is presented as a positive, spirited, vibrant, active, competent older person. Peter discovers that he sometimes must sacrifice his pride in order to win a compromise.

The novel is written from Peter's perspective, as a school assignment. The language is simple and easy for young readers to understand. Though the battles get a bit silly at times, it is refreshing to see a peaceful resolution between two oppressed groups—children and older people—deprived of their power by others who are presumably acting in their best interests. [Jan M. Goodman]

Copycat Sam: Developing Ties with a Special Child

by Alfred T. Stefanik,
illustrated by Laura Huff.
Human Sciences Press, 1982,
$9.95, 29 pages, grades 1-3

Here is a book that is likely to deter any "developing ties" between disabled and non-disabled children.

Freddie Campbell has a new neighbor, a boy his own age named Sam, but when Freddie first meets him, all he can do is stare because Sam looks and acts "strange." The initial meeting is negative for both boys. Later, Freddie's father makes a feeble attempt to patch things up between the boys by explaining that Sam is a Down's Syndrome child who was born "just like he is now." No explanation is given about differing rates of physical and intellectual development and a young reader may easily conclude that Sam is incapable of learning or developing physically or mentally. No mention is made of common interests and ties that link non-disabled and disabled children.

The illustrations portray Sam in the most stereotypic, offensive manner, providing further disincentive for any child to want to learn more about mentally retarded children. [Emily Strauss Watson]

Dance on My Grave

by Aidan Chambers.
Harper & Row, 1982,
$12.95, 252 pages, grades 7-12

The Milkman's on His Way

by David Rees.
Gay Men's Press (distributed
by Alyson Publications), 1982,
$4.95, 118 pages, grades 7-12

These two British novels are the two best books yet about teenage boys growing up gay. And, they are different enough in style and treatment to warrant purchasing both of them.

In *Dance on My Grave*, we read of Hal Robinson, who realizes and accepts that he is gay. Having reached the end of mandatory schooling, he is pondering employment or further schooling when he meets Barry Gorman. Barry is a bit older, somewhat of a motorcycle daredevil. The two become lovers; one day Hal and Barry go to the beach and run into a young woman Hal knows. Barry goes off with her for the day—and the night. The next morning, Hal and Barry have a violent fight. Hal runs out; Barry chases after him on his motorcycle and dies in an accident. Having promised each other that the longer-lived would dance on the other's grave, Hal does that and is arrested. The story is Hal's recounting of the summer's events to the court social worker assigned to his case before trial.

The Milkman's on His Way, like *Dance* . . ., takes place in an English seaside resort. Ewan Macrae, too, has finished high school, but he has no desire for further schooling; prospects in his village are bleak. He hangs out with friends, especially with best friend Leslie. Ewan compares his relative disinterest in dating to Leslie's obsession with women. The two decide to work out together; one session leads to mutual masturbation. For Leslie, it's just physical relief, but for Ewan, it's glorious. His feelings for Leslie are not reciprocated, however, and the friendship is almost ruined before Leslie leaves for work in London. A gay vacationer provides Ewan with his first affair, one that turns bittersweet when it abruptly ends. Eventually—after a difficult time when his parents find out about his affair, Ewan goes off to London to find a job. He finds a job, friends and love. As the story closes, Ewan is starting a new relationship with a Black Englishman.

Dance on My Grave is written in a Cormier-like style that may attract some readers and discourage others. The book does not explore how Hal develops his sense of gayness; its main concern is the development of a relationship and how fragile it can be, and the grief a sudden death brings. *Milkman*, on the other hand, does deal with a young man's growing sense of being gay, and the book is all the more useful as it is written from a working-class youth's standpoint and discusses self-acceptance. Both novels have a sympathetic female contemporary; both have hysterical parents, too. If *Milkman* has any drawbacks, it would be the heavy presence of English idioms, but its fuller view of dealing with being gay (from parental disapproval to physical violence to the gay community) makes it slightly preferable to *Dance*. The latter, however, is valuable for showing that gay relationships also deal with jealousy and loss. If possible, libraries should acquire both. [W. Keith McCoy]

I Will Be a Doctor!

by Dorothy Clarke Wilson.
Abingdon, 1983,
$6.95 (paper), 160 pages, grades 5-up

As an elementary librarian, I very much wanted to like this book since most juvenile biographies of Elizabeth Blackwell, the first U.S. woman doctor, are written for older children. Unfortunately, this work holds little excitement past its title.

Blackwell's life is laid out in chronological order from her childhood to her death, liberally laced with fictitious conversations and pedantic (and annoy-

ing) foreshadowing. For example: "A good thing she could not know that this long hard journey [a childhood sea voyage] was a forerunner of future adventures like it. For this was by no means the last long hard trek into the unknown that would tax all the strength she could muster, because she was years ahead of her time."

There is also a continual emphasis on Blackwell's physical appearance and lack of feminine beauty, beginning with the first page when she looks in a mirror as a child and sees, "The cheeks were too thin, mouth too wide, chin too square. The eyes, a clear bluish-gray, stared back at her from under heavy brows, pitilessly honest.... No, she was not pretty...." The author returns to Blackwell's looks several times, always describing her in pitying terms. The reader is also told that an unhappy romance was one of the main reasons Blackwell decided to become a doctor: "She would not marry him, yet could not forget him. But if she had some other all-consuming goal.... Why not put such an impassable barrier between them?" The barrier, of course, is her pursuit of a medical degree.

Wilson's use of dialect is annoying. The WASPs in this book speak perfect English, but Dr. Marie Zakrzewska, Blackwell's German co-worker, responds to a mob gathering outside their infirmary by crying, "Dey're filling de yard! I've locked all doors, but ve can't hold out long. Vat—vat ve do?" And the mob is dispersed by an Irish workman saying, "I ask you, what've other doctors ever done for you, give yer medicines, go into yer lousy houses, care whether you lives or dies? Saints help us, ain't you got no brains?"

The author also fails to give enough background information to put Blackwell's actions and activities into any context. This is especially troubling in the book's handling of the New York City draft riots of 1863, some of the worst race riots in U.S. history in which more than 1000 people were killed and injured. Blackwell kept her infirmary open throughout the riots, refusing to oust or bar Black patients. Wilson illustrates her courage by showing her going out into the slums to deliver a "mulatto" baby, and she explains the cause of the riots with, "Many people were tired of the war, and they blamed the Negroes for it."

The writing is painfully awkward. Wilson uses a mixture of generalizations and predictable phrases and peppers her paragraphs with exclamation points. Young readers must look to other biographies of Elizabeth Blackwell for interesting, enjoyable reading. [Christine Jenkins]

Music, Music for Everyone

by Vera B. Williams.
Greenwillow, 1984,
$11.50, 32 pages, grades p.s.-2

This author-illustrator is a national treasure. This third book in a series about Rosa, her mother, grandmother and friends is as delicious as the first book—*A Chair for My Mother*—and that's saying it's superb. The art is beautiful, with many details and emotions young readers will enjoy. And the messages are all positive—family love, community cooperation, interracial friendship, and sharing among friends. Buy it for libraries and schools. Give it as a gift. [Lyla Hoffman]

Angel Face

by Norma Klein.
Viking, 1984,
$13.95, 208 pages, grades 8-up

Here's Looking at You, Kid

by Jane Breskin Zalben.
Farrar, Straus & Giroux, 1984,
$10.95, 136 pages, grades 7-up

Three Friends

by Myron Levoy.
Harper & Row, 1984,
$11.50, 187 pages, grades 7-up

Each of these books focusses on a young man's struggle to define himself, and each involves his quest for love and friendship. Each deals candidly with some real issues—suicide, divorce, sexual relationships, conflict with parents, peer pressure, the dilemmas of finding the "Right Girl."

In *Angel Face*, teenager Jason, who smokes dope, lives with his overbearing, neurotic (and, sadly, stereotypically Jewish) mother. Mom eventually drives her car off a cliff because she can't bear the pain of her recent divorce; Jason falls in love with his sexy classmate Vicki while trying to cope with family problems in a plot that resembles a soap opera.

In *Here's Looking* ..., seventeen-year-old Eric Fine is torn between his friendship with plain-looking Enid and his infatuation with vivacious, blond Kimberly. Eric realizes that Enid is a far better emotional choice and that "nobody's perfect," yet he is not attracted to her.

Growing up is also tough for Joshua, Karen and Lori, who are *Three Friends* until Josh and Karen get involved. This novel is the most touching of the three, but the plot gets melodramatic at times.

My ninth grade female friend, after burrowing through these three novels, said, "Adults think they know what goes on in a teenager's mind. But these stories don't seem real to me. They try to be real, but they're not."

My issues are different. I am bored with YA novels that focus on a boy's experience growing up, while girls, though presented as more assertive of late, are still basically accessories to a male's happiness. I am distressed by novels like Norma Klein's, which rather explicitly deal with sexual intercourse, but omit any information about birth control. I am depressed when I repeatedly see female characters who demonstrate that girls with brains can't be beautiful or totally sane, or that girls with good looks can't be intelligent. (All three books imply this!) And still, the control in relationships is maintained by boys, though these males seem to be more sensitive than those in earlier teenage novels.

I don't want to be entirely negative. These novels are reasonably well written and rather interesting; the issues facing the protagonists are contemporary, and families are not presented as "happily ever after" units. However, I'd like to see some YA novels with strong, assertive young women; situations that raise contemporary problems but present realistic solutions; and choices about women that go beyond "the brains or the body?" I'd also like to see novels with diverse economic settings, and with characters that reflect our pluralistic society. [Jan M. Goodman, with advice from April Robbins]

"The Gods Must Be Crazy"

"The Gods Must Be Crazy," a South African film, has won widespread critical and popular acclaim. Currently in the sixth month of its New York showing (and the longest running first-run movie in town), it has also gained large audiences in Japan, France, Venezuela, Sweden, Canada and other countries.

What the *New York Times* has called "an innocuous enough tale about the comic conjunction of two widely different cultures as represented by one Kalahari bushman, whose tribe hasn't yet reached the Stone Age, and by bumbling, neurotic whites and blacks who . . . cannot cope with contemporary civilization" focuses on a "tribe of bushmen"—*i.e.*, the San people—who find a Coca-Cola bottle and decide it is a gift from the gods. Subsequent "antics" revolving around the "tribe" and the bottle are counterpointed by a subplot about a small group of Black revolutionaries.

Although most critics praise the film (finding it "a total delight" and "refreshingly loopy"), it is, in fact, one of the most profoundly racist films ever made. Its danger lies not only in its distortion of San life, but in the fact that it has been treated as a funny, well-made piece of cinematic art. Even progressive people, normally supportive of the struggle against apartheid, have found this film "humorous," and because they find it so, they often try to separate the quality of the film from its message. The message is clearly pro-apartheid.

The film's racism is clear in its treatment of the San. It portrays them in a demeaning way as virtually subhuman and as people who have never been exposed to so-called civilization. This portrayal fits in with a racist notion that some anthropologists have promoted—namely, that the San are "contemporary ancestors" of today's European/Western cultures—and with the racist treatment the San receive from the South African government.

The regime's latest idea is to enclose the San in a type of "wild animal preserve" where they would be promoted as living fossils in order to encourage tourism. Gerald Horne, coordinator of the New York Southern Africa Solidarity Coalition—the group that has picketed "The Gods Must Be Crazy" in New York City—maintains that attracting tourism is one of the major reasons for the heavy international merchandising of the film. Horne also suggests that this promotion functions to support the Reagan Administration's policy of "constructive engagement" with South Africa.

Racism—and the South African regime's ideology—is also clear in the portrayal of the Black revolutionaries. Their leader is rude, arrogant and "Cuban-looking"; the bumbling, stupid guerillas cannot do anything right, and they infuriate the leader because of their incompetence at the simplest of tasks.

Racial divisions are exploited in other ways as well. For example, a white veterinarian, whose concern for animals is designed to elicit the audience's compassion, has a sidekick-cum-servant of Indian origin. The servant clearly is in an inferior social position to his white boss, yet he too patronizes the San man they encounter.

The San man—hunter par excellence—is also used to demonstrate why the South African government has made San men a part of its army to fight against SWAPO; in the film, the San protagonist's tracking skills are put on display. There is a much better film about this forced acculturation of the San—traditionally, a hunting and gathering people. In John Marshall's "N!ai: The Story of a Kung Woman" (available through Documentary Educational Resources Center for Anthropology in Watertown, Massachusetts), a San woman laments her marginalized situation, in some limbo between the market economy and San tradition, which has been foisted upon her. This film also documents the South African army carrying away young San men to serve in the army's fight against Namibian independence.

Canadian anthropologist Richard Lee has noted—in a speech entitled "The Gods Must Be Crazy but the [South African] State Has a Plan"—that the South African media continually portrays the San as violent, anti-SWAPO soldiers. This concept is also visible in "The Gods Must Be Crazy." What is not visible is that apartheid has militarized the entire San culture and destroyed traditional San methods of food gathering and preparation, thus leading to malnutrition, increased rates of tuberculosis and infant mortality.

A sequel is being planned for "The Gods Must Be Crazy." It will bring more fame to South African director Jamie Uys, whose previous portrayal of apartheid's myths was "Dingaka." (In that film, a man from a rural "homeland" goes to the big city only to find that the "homeland" is "better.")*

"The Gods Must Be Crazy" is a clever and sophisticated attempt to brainwash the world's people about apartheid. It should be seen in that context, not as humorous slapstick. Apartheid is not funny.—Angela Gilliam is a professor of social sciences at SUNY at Old Westbury, N.Y., and a member of the National Alliance of Third World Journalists

Elements of an ad currently running in The New York Times *for "The Gods Must Be Crazy."*

*A feature film designed to win the hearts and minds of the world to apartheid's cause is not a new idea. "The Wild Geese"—featuring a lot of aging U.S. and British movie stars—was the first such attempt. Unfortunately for the Pretoria regime, that film was released in a time of heightened sensitivity to South Africa's attempts to purchase influence, and there were demonstrations to prevent it from being shown in both England and Australia. "The Wild Geese" came to be associated with "Muldergate"—the South African Department of Information's attempt to "buy" favorable coverage in newspapers and other media.

There Is a River: The Black Struggle for Freedom in America

by Vincent Harding.
Harcourt Brace Jovanovich, 1981,
$19.95, 416 pages

This is a powerful and beautifully written book that demonstrates the author's commitment to human liberation. Dr. Harding's objective was to develop "a narrative, analytical, and celebrative history of the freedom struggle of Black people in this country, beginning before there was a country." To do so he has produced a frankly Afrocentric work using the metaphor of a river to represent the continuous movement of the Black struggle for freedom in the United States. This history is written in a manner that evokes the oral tradition of African Americans; it is a book to share by reading aloud.

This volume, the first of a series which will trace the Black struggle to modern times, begins with the capture of Africans in their homeland. (The author notes the irony of christening slaveships with names such as *Brotherhood, Justice, Gift of God* and *Liberty.*) It ends with Black people celebrating the end of slavery and looking forward to better times.

A former full-time worker in the Black struggle for freedom in the Sixties, former director of the Martin Luther King, Jr. Memorial Center and nationally recognized scholar, Dr. Harding is admirably equipped for the task he has set himself. We look forward to his second volume and hope that it will not be long in coming. [Beryle Banfield]

Understanding the Multicultural Experience in Early Childhood Education

Olivia Saracho and
Bernard Spodek, editors.
National Association for the
Education of Young Children, 1983,
$6 (paper), 158 pages

Research is offered to back up suggestions for educational change when dealing with Chicano, Asian American and bilingual children. Resources for teacher training are suggested. Guidelines on selecting children's books are included, as are articles on parental involvement, training teachers for bilingual/multicultural classrooms and a final one on human services delivery.

While offering useful information, the lack of materials on helping teachers and teachers-to-be understand and confront their own and society's racism, is a serious flaw in this volume.

Hits & Misses reviews material intended to assist adults working with children in the classroom, the library and at home. Professional literature, parenting materials and other resources are reviewed.

Poverty in the American Dream: Women and Children First

by Karin Stallard, Barbara Ehrenreich and Holly Sklar.
Institute for New Communications
(853 Broadway, Room 905, New York, NY 10003), 1983,
$3.75 (plus 75¢ postage), 64 pages

Poverty in the American Dream: Women and Children First examines the "feminization" of poverty, the impact of cutbacks and the corporate restructuring of the economy. The authors counter the prevailing media image that women have "come a long way" and show that even for middle-class women, poverty can be just a divorce away. The pamphlet provides a lively, thoughtful presentation with alternatives for the future.

The Slave Narrative: Its Place in American History

by Marion Wilson Starling.
G.K. Hall, 1981,
$30, 363 pages

The material in this important volume was originally presented in 1946 as the author's Ph.D. thesis, but family sensitivity prevented publication for almost four decades. Those interested in accurate presentation of the life and history of African Americans have ample reason to hail Dr. Starling's decision to release the results of her impeccable and scholarly research.

Dr. Starling examined and analyzed more than 6,000 slave narratives, including autobiographical and semi-autobiographical records of African American slaves that had been published in book form, preserved in court and church records or in the files of periodicals and in unpublished collections. Her analyses effectively document the ways in which these narratives contribute to a more valid understanding of the response of African Americans to the slavery experience. Highly recommended. This book is currently out-of-print, but the publisher hopes to reprint it soon; let's hope they will. [Beryle Banfield]

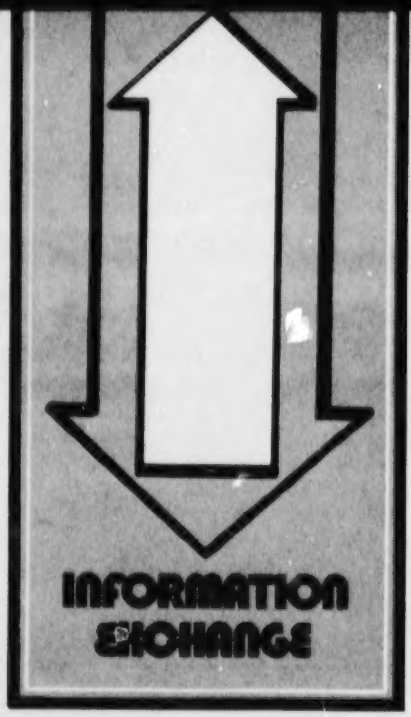
Diversity in the Classroom

by Frances E. Kendall.
Teachers College, Columbia
University, 1983,
$8.95 (paper), 128 pages

This very effective guide, subtitled "A Multicultural Approach to the Education of Young Children," goes far beyond most such publications because it stresses the "deadly pervasive nature of institutional racism." This is probably due in no small part to Dr. Kendall's long personal and professional commitment to the elimination of institutional racism.

At the very outset, Kendall focuses on the damaging effects of institutional racism on *all* people. She recognizes the importance of education in the elimination of racism and teachers' responsibility to work for the elimination of institutional racism by examining their own role in its perpetuation. The volume has two ex-

Continued on p. 38



The history and specific projects of the Women's Educational Equity Act **(WEEA)** program are discussed in "Catching Up: A Review of the Women's Educational Equity Act Program." Copies of the report are $3 from the Citizens' Council on Women's Education, 2401 Virginia Avenue, N.W., Room 401, Washington, D.C. 20036.

Two sets of two-color posters designed to encourage **female and minority students** to consider careers in science and technology have been developed. One set is appropriate for grades four-nine, the other, for grades seven-twelve. Each set of 15 posters is $15. Write the Science Careers Program, Research Triangle Institute, P.O. Box 12194, Research Triangle Park, NC 27709. (Other science careers materials are also available; write for more information.)

A new publication, *LINKS*, provides information on **health issues in Central America**; the impact of U.S. foreign policy in that region is of particular concern. Individual subscriptions to the bimonthly magazine are $10/year. Make checks payable to Medical Aid to El Salvador—*LINKS*, P.O. Box 407, Audubon Station, New York, NY 10032.

The "Guide to Films on **Central America**" contains evaluative descriptions of 40 of the best films, videotapes and slide shows on Central America, focusing on U.S. involvement in the region. The Guide is $2 plus 50¢ postage from Media Network, 208 W. 13th St., New York, NY 10011.

"Toward a Nuclear Free Future," a guide to organizing a local **Nuclear Free Zone** campaign, contains sections on planning, running a referendum, resource listings, etc. The 44-page paperback is $5 ($3 each for ten or more) from Mobilization for Survival, 853 Broadway, Room 2109, New York, NY 10003. (The group has other materials; write for information.)

"The Academic Game" is an "academic" model of a generic game concerned with "problems of **sex, status and organizational development**." The simulation kit, developed by the American Psychological Association, is $30; to order or obtain more information, write the Institute of Higher Education, Research and Services, The University of Alabama, P.O. Box 6293, University, AL 35486.

"How to Make a Trictionary" is a 23-page guide that details the steps and resources for preparing a **multilingual dictionary** project with young people. The 23-page paperback is $2 (shipping included) from ARTS, 32 Market St., New York, NY 10002, which also publishes other materials for use in multilingual schools and communities.

Broomstick, a magazine by, for and about **women over forty**, contains articles, book reviews, poetry, stories, health notes, etc. Subscriptions to the bimonthly magazine are $10 for individuals, $20 for institutions (sample copies are $2.50). Write *Broomstick*, 3543 18th St., San Francisco, CA 94110.

Pact (the Public Action Coalition on Toys) has issued a Toy Trap Poster, a consumer education poster about choosing **toys** and products for children. The 18 x 23½" two-color poster is $4 from Pact, 902 Heron Dr., Silver Spring, MD 20901.

A variety of **sex equity** resources for educators including a resource notebook, a filmography and posters are published by the Mid-Atlantic Center for Sex Equity. Write the group at The American University, Foxhall Sq. Bldg., Suite 252, 3301 New Mexico Ave., N.W., Washington, D.C. 20016.

"The Gray Panther Media Guide" discusses the portrayals of **older people** in the media and contains suggestions on forming advocacy groups to counter ageism. The 74-page paperback is $4.95 from the Gray Panthers, 3700 Chestnut St., Philadelphia, PA 19104 (make checks payable to Gray Panthers Project Fund).

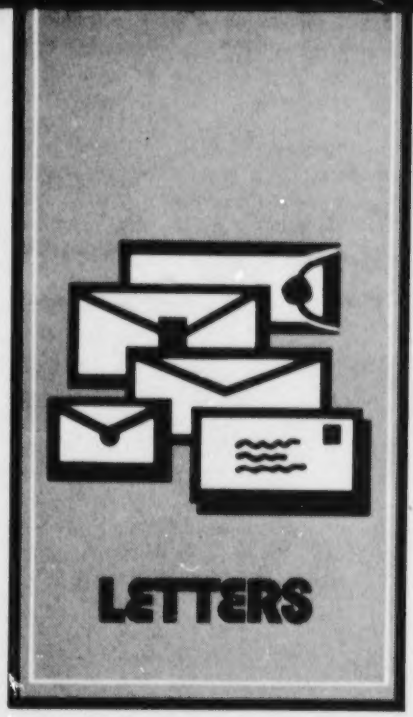
A "Directory of **Hispanic Women in Psychology**" contains annotated biographical listings accompanied by keys to geographical location and areas of specializations. Single copies of the 41-page paperback may be obtained without charge by sending a self-addressed mailing label to the Women's Program Office, American Psychological Association, 1200 17th St., N.W., Washington, D.C. 20036. ("A Directory of Black Women in Psychology" is now being prepared; those interested in submitting information for this project are asked to contact Nancy Felipe Russo at the American Psychological Association.)

Letters of U.S. students (ages seven to fifteen) will be forwarded to children of like age in the **Soviet Union** as part of a project designed to "replace mistrust and fear with understanding and friendship." For more information, write Kids Meeting Kids Can Make a Difference, Box 8H, 380 Riverside Dr., New York, NY 10025.

Support for Interracial Families Offered

The following group was inadvertently omitted from the list of organizations offering support to interracial families that appeared in the last issue: Freckles Associates—Diana L. McClure, P.S. Box 742, Brookline Village, MA 02147; (617) 232-3539.

"Freckles Associates responds to the need to translate daily interracial and intercultural experiences into a context that has universal application for the promotion of an appreciation and respect for nature's diversity." Has developed a package of materials and is organizing interracial parent-support groups in the Boston area.



Dear CIBC:

"Scholars and *Huck Finn:* A New Look" [Vol 15, No. 4] makes some interesting comments. On several important points you and I are in agreement: the lack of teacher-training texts to help teachers deal with sensitive racial problems in the novel, the need to place the novel in its proper historical context and perspective.

However, I feel sure that in the interests of fairness and accuracy you would appreciate clarification of several other aspects. You quoted me as saying that the district had launched a sensitivity program. That is not quite accurate. The district has formed a task force to "design and conduct a comprehensive study of the sensitivity to treatment of people who differ significantly from the community plurality in some way. . . .The thrust of the Task Force is twofold. One, the Task Force is examining the ways in which knowledge of and sensitivity to 'different' individuals and groups is presented in a general academic sense. Second, the Task Force is examining the degree of awareness, sensitivity, and acceptance within the district of 'people who are different.'" This is a unique venture.

In order to help the ninth-grade teachers deal with the problems in handling the novel sensitively and placing it in its proper historical frame of reference, I asked Terrell Jones if he and members of the Black Forum would conduct a series of workshops on the novel. Mr. Jones agreed to come and he shared with us much of the research he has done for his doctoral dissertation on discrimination. We had specifically asked for at least one session on the novel itself but respected that Mr. Jones' time commitments made difficult an in-depth study of the novel for such a presentation.

These sessions were set up with the wholehearted cooperation and voluntary attendance of the ninth-grade teachers, but they did not initiate the request for them. Nor was training for all teachers mandated at that time. The sessions were open to all teachers and indeed were attended by other than ninth-grade English teachers.

Even before these meetings with Mr. Jones, the teachers had endeavored to use the historical approach in teaching the novel. . . . They also searched available texts and study guides for suggestions and found the void you referred to.

We are currently corresponding with Dr. Fredrick Woodard (co-author of "*Huckleberry Finn* and the Traditions of Blackface Minstrelsy," Vol. 15, Nos. 1 & 2) to set up inservice training on novels with racial issues, among which is *Huckleberry Finn*.

Incidentally, I was misquoted in the *Bulletin* saying the teachers referred to the term "nigger" as "inappropriate." My words were "an opprobrium," an unfortunately arcane term. . . .

Callie Kingsbury
State College, Pa.

Dear CIBC:

I just read your article "Scholars and *Huck Finn*: A New Look" in the most recent CIBC *Bulletin*. I, for one, appreciate your raising the issue again.

As a district, we went through the "we shouldn't censor *Huck* but educate kids about its racism" stage about five years ago. Complaints from Black high school students and parents about the role of Blacks in required reading for literature classes (*Huckleberry Finn, Of Mice and Men, To Kill a Mockingbird*) led eventually to the development of multicultural guidelines for high school literature. Incidentally, regarding the effects of racist literature on student attitudes and behavior, we found that exposure to Twain's constant use of the term "nigger" prompted white students' use of it freely and openly in school, resulting in an increase of angry interchanges and fights between white and Black students.

Regarding curricular issues, we too have found that there is precious little guidance given anywhere on how to deal with Twain's stereotypical portrayal of Blacks and Indians. (Why do critics concentrate on Jim and ignore the racist caricature of "Injun Joe"?) Therefore, I would like to extend my hearty support for your efforts to develop lesson plans for the teaching of *Huck Finn*. I look forward to finding them in future issues of the *Bulletin*.

Thanks again for your good work!
Ruth A. Gudinas
Curriculum Specialist
Madison, Wisc.

Dear CIBC:

About *Huck Finn* and its racial impact: I did not read it in my youth for a very simple reason. My family, a white family in Richmond, Virginia, did not permit the use of the offensive word ------ under any circumstances. Some books of Mark Twain were read to me as a small child. Others I read myself in the 1920s. Most of Mark Twain was on our shelves, but not *Huck Finn*. I was past my three-score-years-and-ten when I finally read it and probably winced 160 times as I saw the offensive word.

I applaud the Council's struggle for decency in keeping all racial slurs out of our children's books.

Murat W. Williams
Madison Mills, Va.

Dear CIBC:

I read with great interest your report on the Conference on American Comedy, "Scholars and *Huck Finn*: A New Look" (Vol. 15, No. 4). My interest was particularly great since I had had the experience of teaching *Huckleberry Finn* when I was teaching literature in English at the University of Guyana (1963-68).

Initially, protest on the part of my students—very mature adult students, none white—was vehement. And to the end, even after long discussions of Mark Twain's indirect ways of communicating his ideas, doubts continued about the value, in effect, of the book, partly because of its repeated use of the word "nigger" and partly because of what was felt to be Jim's concern about the white boy Huck rather than about himself. (Some accepted "nigger" as a realistic rendering of the attitudes of Southern whites at the time of the story.)

The work is indeed easy to misunderstand and should perhaps not be a required text. Nevertheless, rightly interpreted according to my lights, it is a magnificent attack on anti-Black prejudice. I had hoped to submit a whole series of

Letters

Continued from previous page

suggested discussions but find myself with time enough only to suggest one passage for discussion, namely, "Why do you suppose Mark Twain had Huck's vicious father make his long 'Call this a government' speech in Chapter 6 in which he expresses his outrage about the Black professor who could vote in Ohio?"

Perhaps all school discussions of the book should be centered around a debate similar to the one at the Conference—a debate in which students are free to change their minds. Other questions—like Mark Twain's attitude to "Christian" practices and to hypocrisy—could all fit in.

Joyce Sparer Adler
Bennington, Vt.

Dear CIBC,

I wanted to commend you for publishing the excellent article, "U.S. History Textbooks: Help or Hindrance to Social Justice" [Vol. 15, No. 5]. It contains much valuable research and should be of real assistance to teachers, parents and administrators. I did want to add one footnote to the article. The illustration reproduced on p. 8 is described as being labeled "The Impact of Reconstruction" in a recent textbook. In fact the illustration is from a mural that was painted during the New Deal for the Pleasant Hill, Missouri, Post Office. The artist was Tom Lea, who had received the commission from the Section of Fine Arts, a New Deal art agency. What is significant from the article's point of view is that the title of the mural is "Back Home: April 1865," which clearly is a reference to the end of the Civil War. The devastation depicted is a result of that war and not Reconstruction. A photograph of the entire mural and a complete account of the work that was done under this extraordinary art program is contained in a book I co-authored with Marlene Park, "Democratic Vistas: Post Offices and Public Art in the New Deal" (Philadelphia: Temple University Press, 1984).

Gerald Markowitz
Professor of History
John Jay College of Criminal Justice
New York, NY

Correction: An incorrect price was given for Lollipop Power's "Bibliography of Materials on Sexism and Sex-Role Stereotyping in Children's Books" in Vol. 15, No. 4 (p. 22). The correct price of the most recent edition, published in Fall, 1983, is 75¢.

Hits & Misses

Continued from page 35

pressly stated purposes: (1) to help teachers identify their own racial attitudes and examine how these attitudes affect their teaching and (2) to help teachers use a multicultural approach to education with all students.

The material in this volume is admirably designed to achieve these goals. Teachers are provided with important information on the nature of child development; on learning styles and the need to recognize that children are also individuals with personal styles of learning; and on the development of racial awareness and racial attitudes in young children. An important chapter will help teachers examine their own attitudes; it also identifies ways in which education subtly reinforces institutional racism. The book also provides useful information on dealing with issues of race in the classroom, on developing units of instruction in all curriculum areas, and on creating a suitable environment for multicultural education. Also included are a multicultural classroom environment checklist, aids for multicultural curriculum development, resource centers for multicultural materials and a wide selected list of references.

Diversity in the Classroom should be a required text for those preparing to serve as early childhood teachers. It should also be used as the basis of required in-service training for those already in the field. [Beryle Banfield]

How to Tape Instant Oral Biographies

by William Zimmerman.
Guarionex Press (201 W. 77 St., New York, NY 10024), 1982,
$5.95 (paper), 102 pages

The value of oral histories, particularly for capturing and preserving the stories of those too often ignored by the so-called mainstream, has long been recognized. This book will provide great assistance to those interested in taping their own family histories and to those working with students on oral history projects.

Packing a lot of information into a compact paperback, the book gives practical tips on everything from advance planning to conducting an interview. More than 100 provocative sample questions are included, as are pages for family trees, photos and notes. Video and home movie ideas are also provided. This book would be ideal for educators interested in assigning oral history projects for Black History Month, Women's History Week and similar occasions.

Women in the Global Factory

by Annette Fuentes and
Barbara Ehrenreich.
Institute for New Communications
(853 Broadway, Room 905, New York, NY 10003), 1983,
$3.75 (plus 75¢ postage), 64 pages

Women in the Global Factory explores the role of women on the multinational corporate assembly line, from Central America and East Asia to California's Silicon Valley. Detailed stories of women around the world convey the history, working conditions and outlook for millions of working women. This pamphlet provides an intelligent, engaging look at the lives of women and their part in the global economy.

Women in Development: A Resource Guide for Organization and Action

by the ISIS Women's International Communication Service.
New Society Publishers (4722 Baltimore Ave., Philadelphia, PA 19143),
$39.95 (hardcover),
$14.95 (paper), 225 pages

Here is a stunning and important overview of the problems of poor Third World women, with special emphasis on how sexism (in both developed and developing nations) creates or exacerbates those problems. Class issues are presented though not as clearly emphasized. (The role of racism in U.S. and European policies affecting Third World countries is not explicitly examined.)

Superb bibliographies of world-wide resources (print, AV, organizations) are divided into sections on multinationals, land, food, appropriate technology, health, education, communication, migration and tourism. Action suggestions for feminist, church or education linkages are provided.

This book belongs in the library of every feminist scholar and/or activist.

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Through the life stories, comments and experiences of three working women—a Latina, an African American and an Asian American—viewers begin to grasp the web of societal forces restricting the options of women of color and resulting in disproportionate poverty for themselves and their children. Institutional racism, sexism and classism—the triple jeopardy faced by women of color—are addressed as forms of discrimination which all people should be prepared to overcome.

The 29-page print curriculum—prepared by Dr. Elizabeth Higginbotham, a Black sociologist at Memphis State University's Center for Research on Women—was designed to enhance the audio-visual presentation.

Curriculum contains: Introduction; Pre-Viewing Activities; Discussion Guide; Glossary; Selected Readings and Poems; Fiction and Social Science Bibliographies. Also included are two booklets—Fact Sheets on Institutional Racism and Fact Sheets on Institutional Sexism. Filmstrip is 117 frames/20 minutes.

Recommended for: college classes in Women's Studies, Sociology, Urban Studies or Multicultural Education and for workshops held by church or community organizations.

Cost: Filmstrip and mini-curriculum, $37.50.

Send check or purchase order to
The CIBC Resource Center for Educators
1841 Broadway, New York, NY 10023

For a free catalog listing anti-racist, anti-sexist materials, write the CIBC at the address given above.

What Is the Council on Interracial Books for Children?

CIBC is a non-profit organization founded by writers, librarians, teachers and parents in 1966. It promotes anti-racist and anti-sexist children's literature and teaching materials in the following ways: (1) by publishing the *Interracial Books for Children BULLETIN*, which regularly analyzes learning materials for stereotypes and other forms of bias, recommends new books and provides consciousness-raising articles and alternative resources; (2) by operating the Racism and Sexism Resource Center for Educators, which publishes reference books, lesson plans and audio-visual material designed to challenge and counteract stereotypes and to develop pluralism in schools and in society; and (3) by conducting workshops on racism and sexism awareness for librarians, teachers and parents. For more information about CIBC and a free catalog of its Resource Center materials, write us at 1841 Broadway, New York, NY 10023.

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